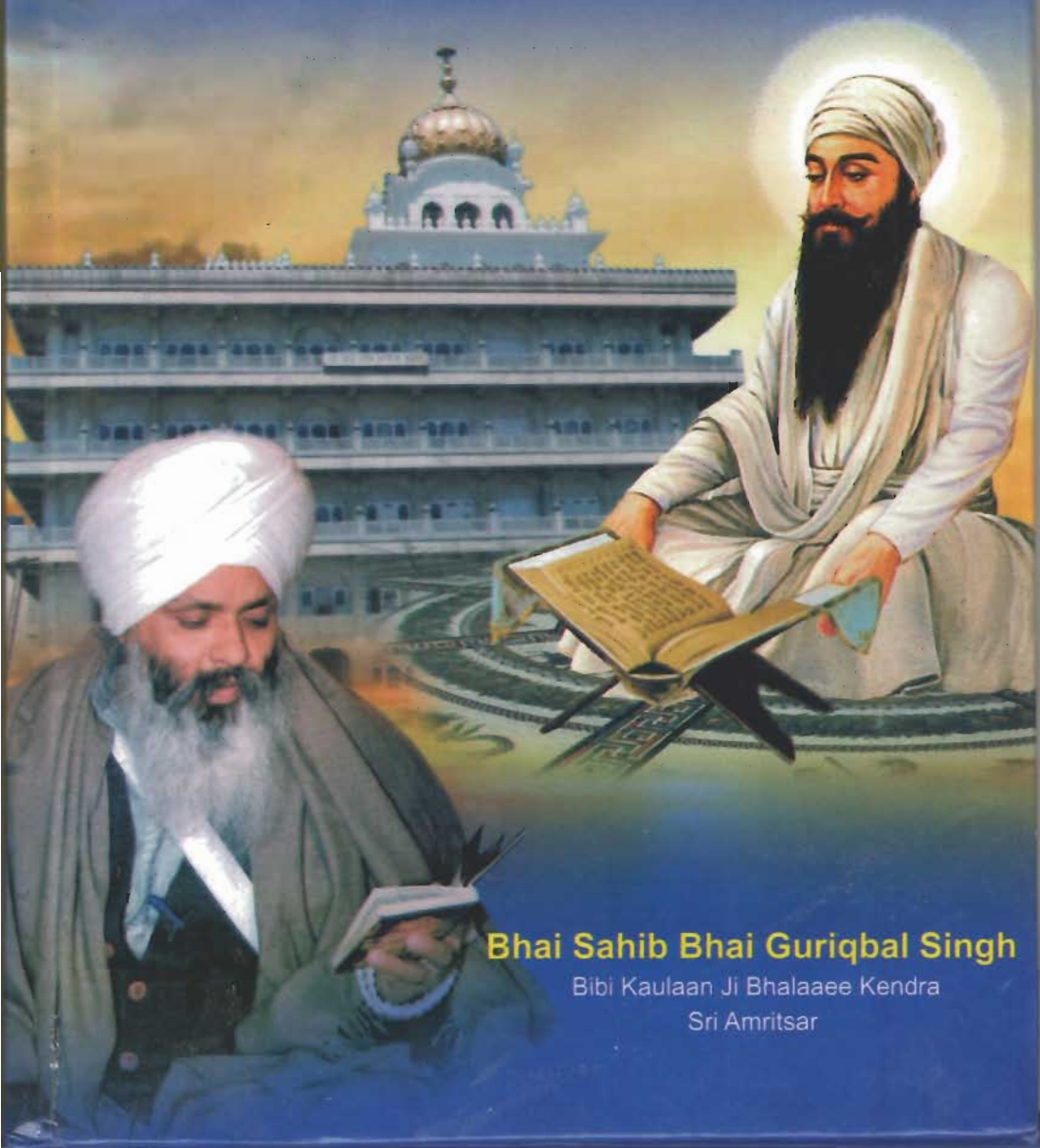


Nine Special Characteristics of Sri Sukhmani Sahib Ji



Bhai Sahib Bhai Guriqbal Singh

Bibi Kaulaan Ji Bhalaeee Kendra
Sri Amritsar



Ik Oankaar Satgur Prasaad.



Nine Special Characteristics of Sri Sukhmani Sahib Ji

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By

Bhai Sahib Bhai Guriqbal Singh

Main Office, Mata Kaulaan Ji Bhalaee Kendra

Tarn Taran Road, Sri Amritsar.

Ph. : 0183-3292255, 98765-25830

Publisher

B. Chattar Singh Jiwan Singh

Amritsar (India)

© Publishers

ISBN : 81-7601-937-8

First Edition 2008

Price : Rs. 180-00

SIKHBOOKCLUB.COM

English Version
Dr. Ajit Singh Aulakh



Published by :

B. Chattar Singh Jiwan Singh

Bazar Mai Sewan, Amritsar (India)

Ph./Fax : 91-183-2542346, 2547974, 2557973

E-mail : csjssales@hotmail.com

: csjspurchase@yahoo.com

Visit our Website : www.csjs.com

Printed & Bound in India by :

Jeewan Printers, Amritsar. Ph. 2705003

Dedicated
to
Guru Arjan Dev Ji's
Fourth Centennial Martyrdom Day

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BLESSINGS



Satguru himself has been taking the services of revered Bhai Sahib Bhai Guriqbal Singh Ji. According to Gurbaani "Guru himself contemplates the Lord and himself makes other to contemplate." Through his sermons and recitation of keertan Bhai Sahib has been uniting the Sikhs of the world. He has also doing a great benevolence by writing religious books. Bhai Sahib's first book was, "Mai Dasiho Maarg Santho" in which he has described eight methods of adopting the way of God. Reading which the Sikhs have shown great respect and love. Now Bhai Sahib has presented his second book named as "Nine Special Characteristics of Sri Sukhmani Sahib Ji" in which he has communed the people with treasure of Sukhmani Sahib. We pray to the True Guru that the readers must conjoin with the baani of Sukhmani Sahib after reading this book.

Servitor

Follower of Baba Kundan Singh Ji

Baba Harbhajan Singh

Nanaksar Kaleraan.

BLESSINGS

Reverent Bhai Sahib Bhai Guriqbal Singh Ji administrator Mata Kaulaan Bhalaeee Kendra has been running many institutions. Bhai Sahib's first book was named as "Mai Dasiho Maarg Santho" which has been liked very much by the Sikh-Sangats. By reading this book man gets Spiritual Estacy and he tries to adopt the way of God.



Today when the Sikhs of the world with the collaborations of Shiromani Gurdwara Prabhandhak Committee have been solemnizing the fourth centennial of Martyrdom of Sri Guru Arjan Dev Ji. Guru Ram Dass has got written this book from Bhai Sahib Bhai Guriqbal Singh Ji in which he has mentioned Nine Special Characteristics of Sukhmani Sahib, which will cool the hearts of the readers. By reading the matter of this book you will realize that subject of this book cannot be mentioned but only it can be experienced. As Satgur himself has filled in it the Spiritual Estacy in the similar way Bhai Sahib has added in it the Supreme celestial bliss. It is my humble request that Satgur should take the services of this writer in future that he may prove to be a way farer.

Servant of Guru Panth
Singh Sahib Giani Gurbachan Singh
Head Granthi Sach Khand
Sri Harimandar Sahib
Sri Amritsar.

BLESSINGS

In Sri Guru Granth Sahib Ji for the welfare of the mankind Satguru has recited many baanis and for making the months fruitful, he has written Barah Maah. For the fruition of day he has written Jap Ji Sahib. One day Sikhs requested Guru Arjan Dev Ji that in Gurbaani it has been mentioned that Name of God



should be recited with every breath and morsel. Therefore show your grace on us that in a day and night when a man inhales twenty four thousand breaths, those breath should become fruitful. Satguru Ji hearing the request of the Sikhs wrote the baani of Sukhmani Sahib and named it as Sukhmani Sahib, which gives peace to mankind and proves to be panacea of all diseases. By recitation of this baani man gets all the ridhis and nine treasures of wealth. It also gives Divine knowledge and eternal enlightenment. Bhai Sahib Bhai Guriqbal Singh having writing Nine Special characteristics of this baani has been taking Good will of Guru Arjan Dev Ji. I request the Sikh readers that after reading this book you will step two steps forward.

Servant
Singh Sahib Giani Jaswinder Singh
Granthi Sachkhand Sri Harimandar Sahib
Sri Amritsar.

CONTENTS

Forword 10

First Special Characteristic

By Reciting the Hymns of Sri Sukhmani Sahib with great devotion, we get our 24000 breaths to be successful. 15

Second Special Characteristic

To save from the influence of Black Age the text of Sukhmani Sahib is a sturdy fort. 24

Third Special Characteristic

The Baani of Sukhmani Sahib even heals the diseases of the body. 34

Fourth Special Characteristic

The Baani of Sukhmani Sahib cuts the fetters of cycle of birth and death. 55

Fifth Special Characteristic

The Baani of Sukhmani Sahib even changes our Destiny 70

Sixth Special Characteristic

The Baani of Sukhmani Sahib even changes opinions and reflections of others mind. 94

Seventh Special Characteristic

If to abandon any fault is not in our power,
then increase your routine of Sukhmani Sahib;
then to dispel your fault the Guru himself
will take the responsibility.

119

Eighth Special Characteristic

"The Baani of Sukhmani Sahib protects us from black
magic, sorcery, ghosts, delusions, fallacies,
suspicions and jealousy."

135

Nineth Special Characteristic

The Baani of Sukhmani Sahib even hushes up
our concealments.

159

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THANKS

I thank Dhan Dhan Sri Guru Granth Sahib Ji, the beloved of the Guru Baba Nand Singh Ji and Baba Kundan Singh Ji in whose society and studying their life I developed love with the baani of Sukhmani Sahib. Present saint Baba Harbhajan Singh Ji and Singh Sahibaans of Sach Khand Sri Harimandar Sahib, by whose blessings I have realised vigour. From the writing and publication of this book, who has rendered cooperation in those are Harvinder Singh, Assistant Editor of Sifat Salah, I am heartily thankful to him, who has hankering day and night done duties of designing and correction of the book. I am also thankful to Bhai Jaswinder Singh Patiala and his companions who helped me to start the complete outline. I am also thankful of Harveen Kaur Ji Green Avenue, who has prepared the final outline of the book by working day and night. Bhai Jaswinder Singh Civil Lines and Bhai Pal Singh, who helped me in preparing the book in many ways. I am also thankful of B. Chattar Singh Jiwan Singh who has taken enterprising work of computerising and publication of this book. I have completed this book by the grace and blessings of my wellwishers.

Servant
Bhai Guriqbal Singh

My humble request is that Nine Special characteristics are not final, what ever the Guru has extracted from me that I have presented before you. No one can count the final characteristics of Sri Sukhmani Sahib.

FOREWORD

The Saviour of the world, the jem of Sodhi Lineage, The God Himself, Embodiment of Almighty, Dhan Dhan Sri Guru Arjan Dev Ji was born in this world for the benevolence of the world. His heart was so delicate, so merciful, that in his heart the pain of worldly animated beings was throbbing as a palpitation of heart. He was not see the pain of others.

If you will count the benevolences of Guru Arjan Dev then you will say, "O Satguru there is none alike you." He has given so many spiritual gifts, which can't be counted, from his gifts how many have so far gained, how many have been taking gains and how many would be taking gains in future.

At Tarn Taran what Satguru bestowed, that people suffering from skin diseases and leprosy or from any physical pain, were getting their afflictions removed, when they were bathing in the holy sarovar while concentrating their minds on the feet of the Guru.

Near Jalandhar at Nakodar road at Gurdwara Malaree Sahib he bestowed his such a grace that pains of joints are removed even visiting that place.

It is not enough, he has edited Sri Guru Granth Sahib, he has bestowed us the baani of Sukhmani Sahib. He has constructed Gurdwara Santokhsar. At Harimandar Sahib by creating a peculiar tradition, he has provided a ship to the

Sikhs for their crossing the worldly ocean. This holy donar even has sacrificed himself for the betterment of humanity. Baba Nand Singh used to say that on that occasion who knows what a turmoil was going to happen, what a fire was going to burst, whom the Master of time, the fifth Nanak had born on his body and had saved the mankind. When ever you will see him with great love then you will say, "O Satguru, I want to present my head on your feet. Even each hair of our body cannot be worth giving for such a bestower. He had showed his grace in such abundance.

Baba Nand Singh used to say, "Some father bring fruits for his child, some bring money, some bring clothes, but our father Guru Nanak brought for us Divine Word from Eternity. He has brought gift of Gurbaani for his children. By showering gift of Gurbaani in the pouch of the world, he had done a great benevolence on us. For the deliverance of mankind he has presented the Gurbaani for the uplift of spiritual power. The sharer of pains, the merciful and benevolent Lord in his fifth robe showed more gratification. He gifted the Nectar of Sukhmani Sahib in the pouch of the world. Fifth Guru had gifted us many immortal gifts, from those gifts he has gifted us the treasure of graces "The Sukhmani Sahib". This bestows peace in this world and in the next world we get very high position. Reciting the baani of Sukhmani Sahib daily we get many rewards.

IH LOK SUKHEE-E PARLOK SUHELE.

NANAK HAR PRABH APEH MELE.

(page 292)

"He is at ease in this world.

And shall be happy in the next world."

Foreword

How should we praise this valuable treasure. These all are to create wonders and to do some impossible work. Who ever has taken the shelter of this baani, though he may belong to any religion, though he may read the baani physically or mentally, this baani has rectified his this world and the next world. Guru Arjan Dev Ji wrote this baani at Gurdwara Manji Sahib Ramsar Sahib at Amritsar in Raag Ga:urhee. This baani has been inserted in Sri Guru Granth Sahib at page 262 to page 296.

Its every astpadee contains eight Paurees. Each Pauree consists of ten lines. Only in first Pauree there are two lines of 'Rahaao' more.

Sukhmani Sukh Anmrit Prabh Naam.

Bhagat Jana Kai Man Bisraam.Rahaao.

These two lines are the essence of whole baani, rest baani is just its commentary. In the dark age of Kalyug, who knows upto what extent Guru Arjan Dev Ji has added his Honest earning in the form of valuable gems in this baani. Such a treasure of valuable gems, the Guru has poured in our pouch. Sukhmani Sahib consists of countless merits. It is not possible to count its praises. However if we dip inside it, so much we find the limit we count its merits. Otherwise it is endless.

With the blessings and grace of Guru Sahib Bhai Guriqbal Singh Ji wants to show you the grandeur of the baani of Sukhmani Sahib. For this purpose with the grace of the Guru he has chosen only nine special characteristics of Sukhmani Sahib from its limitless specialties. It is eager desire of Bhai Sahib that all men though young or old should have some inner attachment with the baani of

Nine Special Characteristics of Sri Sukhmani Sahib Ji

Sukhmani Sahib so that we should make our routine to read this baani whole heartily.

Harveen Kaur
321, Green Avenue
Amritsar.

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FIRST SPECIAL CHARACTERISTIC

***By Reciting the Hymns of
Sri Sukhmani Sahib once with great
devotion, we get our 24000 breaths
to be successful.***

One day after bath, Guru Arjan Dev Ji was sitting under the shade of *ber tree* and was engrossed in the recitation of *Nitnem*. When he was free from his usual *Nitnem* then some Sikhs requested him, "O Satguru! We have got counsel from the divine hymns that we should recite the hymns by each breath and by doing such worship we would not waste our any breath. The Guru likes such Sikhs who recite the Name of God by each breath.

Guru Ram Dass has also written such lines:

JO SAAS GIRAAE DHIAAE MERA HAR HAR

SO GURSIKH GURU MAN BHAAVAI.

(Page 305)

The Guru's disciple, who with every breath and morsel

Contemplates over my Lord God

He becomes pleasing to Guru's mind.

The Sikhs requested, "O Satguru this stage of Breath and Morsel can not be achieved at once; one realises it after sometime as mentioned in Jap Ji Sahib.

ET RAAH PAT PAVAREE-AA CHAREEAI HOE IKEES.

(Page 7)

In this way of the Bridegroom, the God

There are ladders, by ascending whose steps

*I would become one with Him.
Here one thing needs attention.*

We should not become endeavourless. We all should strive to achieve the goal. We should try to step up on this ladder, we should not discourage our self that we can not achieve the final goal.

Sri Krishan, incarnation of Duaapar has given the example of an insect. In our own homes we see that how an insect tries to climb the wall for many times, though he falls, but again tries to climb. At many places where you wash your hands, you see such insects try to climb the slippery places just like wash-basins etc. The insect tries to climb but falls, then again tries to climb and again falls. Seeing such an insect Krishan said, "See it has fallen ten times, fifteen times, twenty times, but in twenty one times it has been able to climb. Learn the lesson from such an insect continue your efforts, you will be successful one day. One can not achieve such a stage at once.

Bhai Vir Singh Ji who always remained engrossed in divine enlightenment, was a man of noble deeds. His some devotees also questioned him, "O Bhai Sahib! We recite Waheguru again and again but we don't get the pleasure. Giving them the reply, Bhai Sahib requested, "O Dear one's! This is way of spiritual ecstasy and tranquillity. This stage can not be achieved at once. Guru Amar Dass Ji confirms this truth in these words that I have realised the spiritual pleasure and I have met the true Guru and this union has been achieved through state of spiritual calm.

ANAND BHAE-AA MEREE MAAE SATGURU MAI PAAIAA.
SATGUR TA PAAIAA SAHAJ SETEE MAN VAJEEAA VAADHAAEEAA.

First Special Characteristic

*O my mother! Spiritual pleasure has welled up.
For I have obtained my True Guru
The True Guru, I have found with spiritual calm
And within my mind resounds the music of bliss.*

Bhai Vir Singh Ji told them that this is the state of spiritual calm. Then quoting them one example, he said that when in the battle field a soldier, while fighting & conquers his enemy then he gets that ultimate state of tranquillity. In our own life we have to fight with lust, wrath, avarice, worldly attachment and ego. And after that we have to fight with other enemies just as jealousy, slander and back biting etc. We can not get equipoise until or unless we have to fight with these elements. After firing the bombs of Waheguru's Name from our mind and tongue and after making the enemy at ease we get the spiritual state of calm to recite the Name of God by each breath.

Once a young man of 26-27 years old came to meet Baba Nand Singh Ji and after paying obeisance to him he said, "I have heard that you have got the vision of Guru Nanak Dev. Baba Ji neither replied him in positive nor in negative. He thought, "If he replies positively then it becomes a case of ego and if I replies in the negative then it would be a case of falsehood. Baba Ji said, "Why are you asking? The boy said, "I am asking for this purpose that if you had a glimpse of Guru Nanak, then help me also so that I may get his glimpse also." Then Baba Ji said, "What is your qualification?" Boy replied that he had studied upto M.A." Hearing this Baba Ji said, "I have read only five words."

There was one Sant Wadhawa Singh, who was literate Guru of Baba Nand Singh. He had neither taken the wooden plank nor the slate, but wrote 'ੴ ਸਤਿਗੁਰ' on earth

and afterwards said, "Noose of Yamas have been cut" and after that said, "These are sufficient for you. From this don't understand that the holy man was illiterate, but his worldly learning was upto this. In the tradition of divine hymns and in the tradition of Guru Granth Sahib Ji what ever be the excellence, whatever Baba Ji had explored that is beyond the reach of common man. There is a great difference between a holy man and a learned fellow. Baba Ji said, "You have studied upto M.A. but I havn't passed any class. Please do this favour on us, get me qualified as M.A. passed, and I will show you the glimpse of Guru Nanak." That youngman said, "How can you qualify the degree of M.A. by mere sitting, for it one has to work hard: one has to pass all remaining classes; then one gets the degree of M.A." Hearing this Baba Ji said, "In this way you can't get the glimpse of Guru Nanak at once. For that you have to work hard, you have to do great efforts."

I have quoted some examples in order to tell you that for the achievement of goal one has to step up many steps of a ladder. To get the state of breath and morsel one has to work very hard. This ladder is very high. But we have to learn from that insect, we should not lose our heart. The Sikhs said, "To recite the God's Name breath by breath, the ladder is very high. Before reaching at this state, if we die then what would happen with us? Guru Ram Dass says:

JO SAAS GIRAAE DHIAAE MERA HAR HAR

SO GURSIKH GURU MAN BHAAVAI.

(Page 305)

*The Guru's disciple, who with every breath and morsel
Contemplates over my Lord God,
He becomes pleasing to Guru's mind.*

Bless us with some easy way. Sikhs requested again,

"We are human beings with limited knowledge our thinking is finite. We have to work as house holders, we have to nourish our children. We have to attend our guests. O Satguru Ji! Please bless us some easy way. Baba Buddha Ji and Bhai Gurdas Ji who were sitting beside also said, "In many different religions there have been written about the salvation of man. As the followers of the Sanatan Mat believe that for them in recitation of Geeta lies the salvation. You should also compose such a Baani, by reciting of which we may make our 24000 breaths successful. Your Sikhs should not go astray Sooraj Prakaash Granth has also referred about this request of the Sikhs:

*Then you should write one or half new hymns
By reciting that hymns our sins may vanish
Who ever recites and absorbs these into his heart
He should be free from the cycle of transmigration.*

Agh means sin, our draw backs and bad notions. *Haanee* means to destroy. It has been written in Sooraj Prakaash Granth that Sikhs requested to the Guru and asked him to compose such hymns by reciting which all sins might vanish. After reciting if one absorbs it into his heart then cycle of birth and death should be eliminated.

After hearing such a request of love and politeness in the delicate heart of Sikhs. Satguru germinated a yearning to write such hymns which might make successful all the breaths of men, which they breath in one full day. After considering the request of the Sikhs, Satguru composed the hymns of Sukhmani Sahib sitting on the holy, beautiful and charming bank of Ramsar. Satguru blessing his spiritual boons, has bestowed such priceless treasure into the pouch of mankind and the world.

Nine Special Characteristics of Sri Sukhmani Sahib Ji

Head of Shaheed Mani Singh Taksaal, Sant Kirpal Singh, who have translated Sukhmani Sahib, writes that a common man inhales 24000 breath daily. There is one book written on jogis and is named as 'Jog Kalpatra'. In this book it has been written that true jogis and saints inhale 21624 breaths. The remaining breaths are deposited. As a government servant gets his monthly salary, but some portion of salary is deposited in the provident fund. When the time of superannuation arrives, then the provident fund along with other payment is released to him. In this way the true jogis who serve the true God and spend their day and night in contemplation of the Name of God, they breath only 21624 breaths, but their remaining breaths are deposited in their life. That is why they lead very long life.

Guru Arjan Dev Ji had written this Baani for all the four castes. This Sukhmani Sahib has 21624 full words and 273 words are such which are used in the feet of the words. For example ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ॥ In this ਗਰਾ word is in the foot of Pappa. So total words are $21624+2373=23997$. In the second Pauree of thirteenth astpadi three words have been increased. In the whole Pauree word Sant is used but in the last three lines word Santan has been used as:

1. "Santan kai dookhan kaag jio lavai."
2. Santan kai dookhan sarp jon paae."
3. Santan kai dookhan trisna meh jalai."

In these three lines instead of writing Sant, Santan has been written which means three nannas are additional words. So total words become $23997+3=24000$ words.

It means that though jogi or family man whoever recites the hymns of this Baani, all successfully complete

First Special Characteristic

their breaths quota of 24000. Satguru showered his blessing on all human beings of Black age and even on the jogis.

If any one has not acquired the state of breath and morsel, if he recites one complete recitation of the Baani of Sukhmani with great devotion, he would successfully complete his 24000 breaths.

In Sooraj Prakash Granth following lines have been added about this incident.

Rising early in the morning recite these hymns with great devotion, who recite it for twenty four hours, their all sins are annihilated. Their circle of births and deaths are eliminated. Reciting this they always remain engrossed with the feet of the God. Which means if you recite even one text of this Baani, then the sins of twenty four hours are eliminated.

This is the first special characteristic of the Baani of Sukhmani Sahib. That is if we recite even one text of this Baani with devotion then our 24000 breaths become successful.

I want to explain here one thing in detail. Some people who attain higher spiritual state they say that they now are reciting the name of God by each breath and morsel. Now we do not need to recite the text of Sukhmani Sahib. These holy persons first know that how depth in it lies. Many great holy men who attained the state of tranquillity, they also had not left the recitation of Sukhmani Sahib. Here I mention about some holymen.

Sant Sangat Singh Ji of Kamalpur was reciting five texts of Sukhmani Sahib or was hearing from others: He even got recited millions of texts of Sukhmani Sahib from his

devotees.

Sant Uttam Singh Ji learnt in his childhood by heart the text of Sukhmani Sahib. In all his life he recited or heard the complete texts of Sukhmani Sahib with great devotion and faith.

Sant Nihchal Singh of Jamna Nagar was hearing two complete texts of Sukhmani Sahib.

Sant Jawahar Singh of Mitha Tiwana was also hearing two texts of Sukhmani Sahib daily.

Sant Gulab Singh of Noorpur was also hearing two texts of Sukhmani Sahib daily.

Sant Hardarshan Singh belonging to Shah Jeewane was also reciting and hearing the texts of Sukhmani Sahib daily.

Baba Nand Singh was hearing five texts of Sukhmani Sahib from his devotee. Writing these words you must not consider that holymen had not to perform other Nitnems or they were not reciting the Name of God by each breath and morsel. Performing all other duties, they kept themselves attached with Sukhmani Sahib. Sant Giani Gurbachan Singh Khalsa was owner of the prime state of tranquillity, but he was also performing the *Nitnem* of *Panj Granthi* daily. He also did not abandon the daily routine of Sukhmani Sahib. Many times he had to go on long journeys. Though his servants used to sleep but he himself used to take rest only after the performance of Nitnem and recitation of Sukhmani Sahib.

Sant Hira Singh of Shahpur recited the text of Sukhmani Sahib all his life. There are countless such saints who have recited the *Baani* of Sukhmani Sahib even performing all other acts of contemplation.

We have to learn one lesson from it that if we have not

First Special Characteristic

attained the state of tranquillity even then we should recite the *Baani* of Sukhmani Sahib with great devotion and love, your 24000 breaths of twenty four hours will become successful. But if you attain the state of enlightenment even then you have not to abandon the shelter of Sukhmani Sahib.

It is first characteristic of Sukhmani Sahib that by reciting its text once, we get our 24000 breaths of twenty hours successful.

1. *After the study of first special characteristic of Sukhmani Sahib if any brother, sister and old man makes it a routine to recite one text of Sukhmani Sahib daily then we will consider that with the blessing of Guru our endeavour has proved successful.*

SECOND SPECIAL CHARACTERISTIC

To save from the influence of Black Age the text of Sukhmani Sahib is a sturdy fort.

Now the time which is passing on, is time of horrible Black Age; distinctive features of Black Age are increasing.

As there is one example, if some one is Raja of a country, then all people feel frightened from him, as King, can do any thing he likes. He can get implement any law. Whom so ever he likes he can get entrapped. He remains all powerful.

Now the age which is passing is governed by Demon of Darkness. First was age of Truthfulness, then was silver age, then Duaapar and now is reign of Kalyug. As he is a king, he has five generals, Lust, Wrath, Avarice, Worldly attachment and Ego to assist him. He has also other forces of laziness, sleepness, jealousy, envy, malice, spite, resentment and bad thinking. If we construct a hedge of Sukhmani Sahib around us then the generals and forces of Kalyug prove to be ineffective.

When we rise early in the morning then note it that you would always do goods deeds. But if we get up late in the morning then sometimes we would miss the Nitnem or we would be surrounded by some atheists. When we rise

early in the morning it would be a time to get up but our mind would guide us to sleep again. Some times early in the morning you are enjoying the taste of Nectar, but sometimes Kalyug becomes so forceful that it influences us to sleep again. Sometimes it happens with us that at the time tasting the Nectar we get asleep. Once a Guru-oriented an ideal Sikh met me and he said, "I try very hard to get up at ambrosial hour, but it does not become possible, I even fix the alarm even on more than three watches, alarm rings, but sleepyness so overpowers, that it becomes out of control, after stopping the alarm I sleep again. It means Kalyug overpowers, it does not allow to get up.

Once Kalyug stood in front of Guru Nanak and said, "You can take from me jewels, diamonds and other precious metals, but neither recite the Gurbaani at the ambrosial hour nor let it be recited by others. At that time Bhai Mardana was also standing near by. He asked Kalyug, "Please tell me, the blanket which are you wearing is full of holes in it, you have not even good clothes to wear, then how you talk about that you can give us precious jewels and diamonds." Hearing this Kalyug said, "This also is due to your Nanak's hardship." But Bhai Mardana said, "My Nanak distributes Nectar, but not any hardship." At this Kalyug said, "When the Sikhs try to rise up at the ambrosial hour then I cover them with this bed sheet of laziness. Then they remain asleep under the cover of this sheet. Those who are unripe Sikhs, they do not rise and remain asleep under the influence of this sheet. But who are true Sikhs, they throw away this bed sheet by kicking with their legs. Then they take bath and absorb themselves in the recitation of the Name of God. Those

Sikhs have reduced my this sheet to rags.”

It means that Kalyug is against the recitation of the Name of God.

Guru Nanak Dev has recited one hymn in connection with Kalyug.

Raag Sriraag Mahala Pehla 1 Ghar 1.

MOTEE TA MANDAR OOSAREH RATNEE TA HOHE JARAA-O.
KASTOOR KUNGOO AGAR CHANDAN LEEP AAVAI CHAAO.
MAT DEKH BHOOLA VEESARAI TERA CHIT NA AAVAI NAAO.1.
HAR BIN JEEG JAL BAL JAAO.
MAI AAPNA GUR POOCHH DEKHIAA AVAR NAAHEE THAAO.1.PAUSE.
DHARTEE TA HEERE LAAL JARATEE PALAGH LAAL JARAAO.
MOHNEE MUKH MANEE SOHAI KARE RANG PASAAO.
MAT DEKH BHOOLA VEESARAI TERA CHIT NA AAVAI NAAO.2.
SIDH HOVA SIDHI LAAEE RIDHI AAKHA AAO.
GUPAT PARGAT HOE BAISA LOK RAAKHAI BHAAO.
MAT DEKH BHOOLA VEESARAI TERA CHIT NA AAVAI NAAO.3.
SULTAAN HOVA MEL LASKAR TAKHAT RAAKHA PAAO.
HUKAM HAASAL KAREE BAIṬHA NANAKA SABH VAAO.
MAT DEKH BHOOLA VEESARAI TERA CHIT NA AAVAI NAO.4.1. (Page 14)

*Shall I have palaces, built of rubies
Set with gems and plastered with musk,
Saffron and saw dust of eagle and sandal wood
By which yearning ambition may arise in, my mind?
No, lest by seeing them I may go astray
Your Name from my mind be effaced.
May I burn in flames, should I live without Lord
I have consulted my Preceptor
No shelter without Lord may be found (Pause I)
Were the ground with rubies studded
With a bedstead spread with, gems inlaid
Couched in it a female of surpassing beauty*

Second Special Characteristic

*Her face decked with jewels, such in dalliance engaged
Lest in these pleasures engaged, I may forget You
And Your Name from my mind be effaced.
Were I to be a Siddha
Master of accomplishments and calling forth miracles
At Will I may conceal and manifest my form
And be the centre of the word's faith;
Lest engaged in these wonders I forget You
Your Name from my mind be effaced.
Were I to be King, gathering vast hordes
On a throne seated my foot,
My orders obeyed far and wide
O Nanak! All such is void
Lest dazzled by such grandeur I forget You
And Your Name from my mind be effaced.4. 1.*

We also get a very interesting story from the history of Baba Nand Singh. Baba Ji used to get up quarter past twelve O clock, recited the Name of God and unified himself and the world with Guru Nanak. But the dark age did not bear it. Baba ji once visited the place of Nanaksar Kaleraan, where nowadays there is Sarovar, but at that time it was a deserted place. There were big trees, but nobody dared to stay there. This place was inhabited by Baba Ishar Singh afterwards. Here he constructed a beautiful tank and established a beautiful building. Baba Ji was worshipping there. He was hearing the hymns of Sukhmani Sahib from a devotee (Baba Ji used to hear five texts of Sukhmani at one sitting.)

What miracle occurred? An animal having very dreadful figure came and stood in front of Baba Ji. Baba Ji opened his eyes and asked the animal about his identity. That animal having a very fearful face said, "I am Kalyug, who

reigns the whole world.” Hearing this Baba Ji said, “Then what we should do, I have not sent you for, for what purpose have you come here?” Kalyug said, “Due to you I undergo many hardships.” Baba Ji said, “What hardships I have afflicted you. We hear and remember Guru Nanak, we are doing here worship of God.” Kalyug said, “I suffer hardships from all those who recite the Name of God and ask others to meditate on the Name of God. It is my government and with my authority here should be the reign of lust, there should be sway, of meat and wine and you are reciting the name of God, this act of yours is very painful for me. Baba Ji read a couplet of Kabir:

KABIR SANT NA CHHAAḌAI SANTAE

JAO KOṬAK MILAHE ASANT.

(Page 1373)

O Kabir! A saint does not abandon his saintliness,

Even though he meets with millions of impious persons.

Baba Ji said, “Though thousands of Kalyug may come, but we will not abandon this way.” When he heard this answer of Baba Ji, then his eyes became red with anger then pressing his hand and wrist said, “I can harm you a lot, but here text of Sukhmani Sahib is being recited. My no power works in the presence of Sukhmani Sahib. At this Baba Ji smiled and said, “You yourself have told us your weakness. You have told us how to keep you away. If recitation of Sukhmani is awful for you then we would not change our routine. First we were hearing five texts of Sukhmani Sahib, now the recitation of Sukhmani would continue for twenty four hours, it will never end. From that time the recitation of Sukhmani Sahib continues day and night. Now you yourself can estimate the power of Sukhmani Sahib. Who is ruler of this age, he himself

Second Special Characteristic

becomes powerless afore this Baani of Sukhmani Sahib. It is true that when it is passing this dreadful time of Kalyug, it would have ruined the world. If in this burning world if this small tradition stays and exists, if this world is saved, then it has been saved due to feats of such great men and due to recitation of the hymns of Sukhmani Sahib.

I have noted one thing due to my experience, it is not essential, that it may be true, it can be proved as wrong also. When ever you recite the baani of Sukhmani Sahib, then sleep over powers. Once I thought that if we recite other hymns then sleep does not overpower us, but while reciting the text of Sukhmani why it over powers.

I have realised that in order to push back Kalyug the Satguru has empowered this Baani with such a great force that Kalyug always feels that it should not reside in the hearts of the people. He sends his full forces to face the mighty power of Sukhmani Sahib. Kalyug fears that if this Baani will make its abode in Sikh's heart then I would be uprooted from this world. Specially when the recitation of fifteenth and sixteenth Astpadee starts, then the man hits his knee that when the text of this Baani will be completed. This slackness is caused by Kalyug, because Sukhmani Sahib itself is a great remedy. Kalyug himself fears that if this Sikh would complete the text of Sukhmani Sahib then this man would make his twenty four thousand breaths fruitful and I would be uprooted.

95% is expanse of falsehood. This world is burning. Overpowering of T.V., overpowering of sleep, jealousy, slanderness and malice has been prevailing on all sides. If one room is on fire and a man wants to go to the next room without being effected, then it would be a very difficult task. In other words if a man desires to be absorbed

himself in Guru's feet to the last breath, wants to spend his all life as Gursikh, then it is the task to go to the next room without getting effect of heat.

Guru Amardass Ji writes:

JAGAT JALANDA RAKH LAI AAPNEE KIRPA DHAAR. (Page 853)
O Lord! This world is on fire
Showering Your benediction save it.

Kabir Ji says:

KABIR JAG KAAJAL KEE KOTTHREE ANDH PARE TIS MAAHE.
HAO BALIHAAREE TINH KAO PAIS JU NEEKAS JAAHE. (Page 1365)
O Kabir! This world is but a black chamber of the lamp-soot.
The blind ones alone fall into its trap.
I am a sacrifice unto those.
Who even when cast into it, escape unsoiled.

Note it that if lamp-soot lies in your house and it scatters, then if you want to collect it then you can't collect it, without soiling your hand. Your hand blackens even with utmost precautions.

Kabir says that this is black chamber of lamp-soot, from birth to death, we have to roam in this chamber. He also says that there is no light, there is a pitch darkness.

If we have to collect the lamp-soot in darkness then how can we save ourselves from blemishness. It even becomes more difficult. In day-light we can save ourselves to some extent.

Guru Arjan Dev Ji describes this world as terrible blind well of the world. He requests God:

ANDH KOOP MAHA BHAIAAN NANAK PAAR UTAAR. (Page 1273)
Ferry me across the very terrible blind well of the world.

If in the way there are dark and blind wells then it becomes very difficult to walk safely. Our world is of this type. Some where a man does not leave T.V. some where immoral deeds cling. Sometimes such hurricanes blow inside the mind, such ideas manifest in the mind, which are not liked by the Guru. Sometimes such a wave empowers our brain that our mind engrossed with Divine enlightenment, scatters away.

Namdev Ji was a great saint, he had seen the God seventy two times. He says:

TAAR LAI BAAP BEEṬHALA.

(Page 1196)

O the World Lord! O my loved father! Ferry me across.

Bhagat Namdev says, "O God! I recite your Name but many waves come in my path. Sometimes manifests the wave of avarice, sometimes manifests the wave of ego. Every time manifests a different wave. It is time of Kalyug. The waves are very strong. I don't know at what time a strong wave may drown me.

It means the time of Kalyug is very dreadful. I don't know how I have to save myself, how to remain absorbed in the feet of the God. There is one story; a prostitute used to make a mock of a saint daily. She used to say, "O Baba! Is your beard more white than my dog's tail. When ever the saint passed by that way, she always asked this question. But the saint never replied. Keeping quite he used to pass. When that day came when the saint have to leave this world, he asked his one devotee to send for that prostitute. His devotees were astonished to hear that why he had called that prostitute at the time of his departure to the next world. The saint again asked his devotees to bring that prostitute. His devotees went to bring that

prostitute. When the prostitute arrived the saint said, "Sister! You were daily asking me one question, "Is my beard more white than the tail of your dog." Today I am giving reply of your question, "My beard is more white than your dog's tail." The prostitute said, "Why have you called me specially to answer my question; you could have said these words at the time of my asking you the question." O my beloved ones! Take the minuteness of the matter. The saint said, "Sister! At that time I could not say such that my beard is more white or it is white. Because at that time I have not completed my breaths of life. My breaths were still remaining and who knows that my guilty mind at what time would have committed an evil deed; would have committed a sin. Then my beard would have not remained white. At that time your dogs would have become more white. Now I have completed my breath so I am saying that my beard is more white than the tail of your dog."

Think over it earnestly, when you will think about this deeply then you will say that in the reign of Kalyug at what time a man loses the balance of his mind, the company of self-willed man may take us astray, false ward's and attractive colours may drown us in the swamp of worldly entanglements. As the expanse of falsehood is very wide, it is very difficult to live in this world for an honest and truthful man.

In the dreadful time of Kalyug, Baani of Sukhmani Sahib saves us from hot winds and awful waves. How much Satgur has empowered this holy Baani. If you have the treasure of Sukhmani Sahib with you then Kalyug will not be able to over power you. The charming colours of the world will not attract you.



ਧੰਨ ਧੰਨ ਮਾਤਾ ਕੌਲਾਂ ਜੀ

Dhan Dhan Mata Kaulan Ji
reciting the holy Baani of Sukhmani Sahib.

ਹਰਿ ਜੀਉ ਨਿਮਾਣਿਆ ਤੁ ਮਾਣੁ॥



Keeping in view the services of Bhai Sahib Bhai Guriqbal Singh, Singh Sahib Giani Joginder Singh Vedanti, Jathedar of Akal Takhat, Amritsar, Singh Sahib Giani Tarlochan Singh Jathedar of Kesgarh Sahib Ji presenting Bhai Sahib "**Sant Sujan Singh Ji Award**". In the picture Sant Prakash Singh grandson of Sant Sujan Singh, Bhai Chamanjit Singh Ji of Delhi, Bhai Devinder Singh Sodhi and other personalities can also be seen.



1. Due to Guru Sahib Ji's Immense Grace 'Mata Kaulan Ji Bhalayee Kendar Trust (Widows) is functioning at Tarn Taran Road, Sri Amritsar. Here with Guru Sahib Ji's kindness nearly 1200 widows are availing of free ration every month.

2. Due to Satguru Ji's Kindness & Mercy another mile-stone in the field of the selfless service in the form of Mata Kaulan Ji Bandi Chhorr Charitable Hospital- an initiative inaugurated on 28th of February, 2005 in which 850 patients are availing of the services daily.

Gurmat Satsang Sabha Dhann Dhann Mata Kaulan Ji (Regd.)

All the beloveds and the Sangats throughout the country and abroad are most humbly urged for their information that the following Jathas are performing the selfless service of Kirtan under the loving command of Gurmat Satsang Sabha Dhann Dhann Mata Kaulan Ji (Regd.) and Mata Kaulan Ji Bhalayee Kendar Trust.

1. Humble Servant of Guru Darbar

Bhai Guriqbal Singh Ji

2. Bhai Amandeep Singh Ji

3. Bhai Harvinder Pal Singh Ji (Little Master)

4. Bhai Hardev Singh Ji Diwana

5. Bhai Jaswinder Singh Ji Civil Line

6. Bhai Gurdip Singh Ji Basant Avenue

7. Bhai Tejpal Singh Ji Tarn Taran Road.

8. Bhai Jatinder Singh Ji (Bittu Vir Ji)

9. Bhai Arvinder Singh Ji Long Master

10. Bhai Harminder Singh Ji Baba Ji

(Religious discourse giver)

11. Bhai Antarpreet Singh Ji

12. Bhai Kanwaljit Singh Ji Delhi Wale

13. Bhai Harbhajan Singh Ji Ludhiane Wale

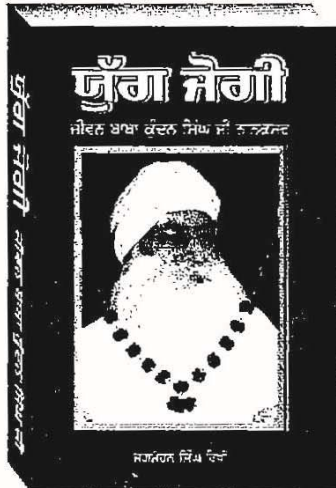
14. Bhai Balwinder Singh Ji Dehradun Wale

(Religious discourse giver)

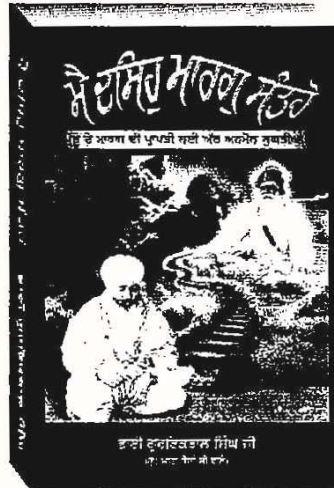
15. Bhai Gaganjot Singh Ji Jalandhar Wale

16. All the ladies' Jathas Dhann Dhann Mata Kaulan Ji
Civil Line and the city

The Books already Published by Gurmat Satsang Sabha Dhann Dhann Mata Kaulan Ji (Regd.)

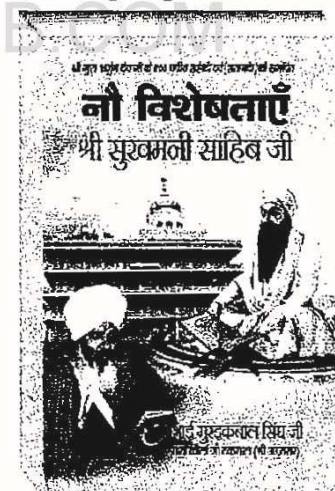
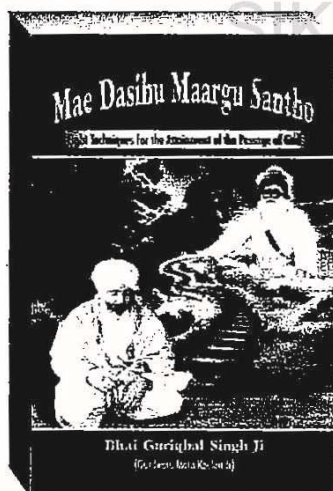


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Fifth Guru Sri Guru Arjan Dev Ji dictating the hymns of GurU Granth Sahib to Bhai Gurdas Ji.

Second Special Characteristic

He is the real man, who spends his life in the feet of Guru upto last breath. He lives a true life. I have seen many Sikhs, they very happily get up early at the ambrosial hour. They recite the hymns of the Guru, attend the Gurduara, after baptizing become the Sikh of the Guru. But it is general practice, some after six months, some after year or two years their ardent desires slows down. Then life becomes from bad to worse and they ruin themselves. Kalyug overpowers them in such a way, they even forget about the ambrosial hour. They even do not remain as Gursikhs. Self-willed people take them astray. But if you take the shelter of Sukhmani Sahib then you would swim across. Make it a routine to recite the Baani of Sukhmani Sahib daily.

2. After the study of 11nd special characteristic if a single devotee adopts the fort of Sukhmani Sahib as his routine then we will consider that with the grace of the Guru our this endeavour has proved successful.

THIRD SPECIAL CHARACTERISTIC

***The Baani of Sukhmani Sahib even heals
the diseases of the body.***

Dear Reader! You have read the two special characteristics of Sukhmani Sahib, which are filled to the brim with treasures of beneficences. First speciality is that by reciting the baani of Sukhmani Sahib daily we get our twenty four thousand breaths to be fruitful. It is the grace of fifth Lord that the family man doing his all routine duties, by reciting the hymns of Sukhmani Sahib makes his breaths of twenty four hours successful. Second speciality is that this Baani protects us from the influence of Kalyug. You have read about it in detail.

Third speciality of this Baani is that it even cures the diseases of our body. It is a matter of routine that during passage of time some pains or diseases encircle us. Writing about the third characteristic, I want to discuss one point with you. Our life depends upon our deeds. If leading a normal life, we are afflicted by some pain or disease, then we must think that why we have been afflicted. Answer is that what we have sown so we reap. What our deeds have sown so we are forced to reap.

DADAI DOS NA DE-OO KISAI DOS KARŦMA AAPŦIAA.

JO MAI KEEA SO MAI PAAIAA DOS NA DEEJAI AVAR JANA.

(Page 433)

da- Do not blame anyone else

Third Special Characteristic

*The fault is of your own deeds
Whatever I did for that I have suffered
I blame no one else.*

The difference is that sowing the seed and harvesting the crop there is a long interlude. It is a simple matter if you sow wheat today then it would take time for its growth. If you say that you have planted a tree of mango today and you hope for its fruit within a month. It is not possible. The tree would bear fruit after ten years. Similar way if any disease afflicts you that is due to your deeds, which you had done in your previous life. We think, when we had done such a bad deed, which had manifested before us in the form of a disease. This is third speciality of Sukhmani Sahib that by reciting the baani of Sukhmani Sahib we get rid of the disease of our body.

So the third speciality of Sukhmani Sahib is that it makes us free from the diseases of our body. Yes there is difference, there are some diseases of the body and some diseases are of the mind. In your house when there is clash of opinions then you don't say that you are suffering from the pain of hand or leg, you say that you are mentally grieved, when you even can not make your both ends meet, you have to even return loans, at that time you say that I am much worried, how I would return the loan. It means that man always feels worried, harassed and teased. These are diseases of mind. But if we are suffering from pains of our body, these are diseases of the body.

Once an intellectual asked Bhai Vir Singh Ji that Sukhmani Sahib cures the diseases of the mind, but how it cures the diseases of the body. Hearing this Bhai Sahib said, "Have you any doubts about this holy Baani full of

Nine Special Characteristics of Sri Sukhmani Sahib Ji

Godly boons? Then Bhai Sahib asked that fellow, "Do you recite this baani daily?" The intellectual said, "Yes, I daily recite the full text of this baani." Then Bhai Sahib said, "Do you know from where the first Astpadi of this Baani starts. The intellectual replied in the positive. Then Bhai Sahib said, "Repeat those hymns. Then the intellectual repeated those words as under:

SIMARO SIMAR SIMAR SUKH PAAVAO.

KAL KALES TAN MAAHE MIṬAAVO.

(Page 262)

Remember, remember God, by remembering Him

You shall attain peace

And efface from within your body strife and anguish.

Then Bhai Sahib caused him to understand that there it has not been written that it effaces the strife and anguish of mind. Satguru has clearly written that it effaces the pain and anguish of your body. This baani saves us even from our diseases of the body.

You must note that it is very difficult to win the confidence of an intellectual. An intellectual always keeps his wisdom and brain in his intellect. You must also glance your mind, at every turn of life you always keep your wisdom in your intellect. A great intellectual, a great scholar always keeps his wisdom in his intellect. He would keep his wisdom in front of every thing. The men who meditate on the Name of God and great devotees of God who had been dyed in the colour of God, always remain confident about God.

A saint was sitting. Someone said, "O Saint! Give me the recitation of Divine Word." When the saint gave him the recitation of the Divine Word, then that man said, "In how many days I would realise the God." The Saint said,

Third Special Characteristic

"In six months." At that time there was sitting an other man; he also asked Saint to give him the recitation of Divine Word. Saint also gave him the recitation of the Divine Word. He also put the same question. In how many days I would realise God. Saint said, "In three years." That man was surprised to hear it. He said, "That man is quite illiterate, to him you have told, it would take six months to get realisation but to me you have told three years, when I am a quite literate fellow, how so?" Saint said, "He is egoless, being illiterate, his mind is flat. Still he has not constructed any wall of ego. But in your mind you have constructed many rooms of ego. It will even take three years in demolishing those rooms. It means it is very difficult to make an educated man a really confident."

It is a matter of happiness that a team of doctors of the Guru Nanak Dev university have concluded that recitation of the hymns of Sukhmani Sahib cures the diseases of the body. Sukhmani Sahib Sewa Society Gurduara Mata Kaulaan, Amritsar recites weekly one text of Sukhmani Sahib in the house of one devotee and after that singing of Keertan is arranged for one hour.

It is a matter of few years past, in which house we were arranging the recitation of Sukhmani Sahib, a team of doctors of Guru Nanak Dev University also happened to go there. They used to install some tables outside that house whoever was coming to attend recitation of Sukhmani Sahib, the doctors were sending him inside after checking his blood pressure. They were noting the names and age of those people, whose blood pressure seemed to be not normal. After the conclusion of the function, they were again checking the blood pressure. They always reported that the men or women who were sent inside the

function if he had a low or high blood pressure, after conclusion of the function they turned to be normal. It means who ever hears or recites the baani of Sukhmani Sahib, his blood pressure becomes normal. It means he becomes free of strife or anguish.

There is one hospital at Amritsar. It is said that most patients of that hospital go to home, hale and hearty. During research, it has been observed that all the patient rooms of this hospital are connected with speakers. In the morning and evening the patients hear the recitation of Sukhmani Sahib. There grace of Gurbaani prevails. Where the doctors provide medicine and side by side, Gurbaani bestows its beneficence.

You yourself can test it in your house. If any member of your house is sick, bring medicine from the doctor, give the medicine to the patient and sitting near the bed of the patient recite one text of Sukhmani Sahib daily. See how the medicine works miracles. Here strength of Gurbaani is also added to the vigour of medicine.

At Amritsar I go to a factory to perform Kirtan. At Verka by-pass there is factory named as Abchal Textile. Our main topic was in praise of "Great Warrior Baba Deep Singh."

After performance of Kirtan one man met me and he asked to give him five minutes to speak on the Mike. That man told me that his name was Dr. Paramjit Singh 'Rana'. When I readily obliged then he said, "Some events of beneficence of Gurbaani have also happened with me. I want to describe such an incident here. In my hospital a lady came who was suffering from tumour of chest. After taking her X-ray I told her to report after ten days for operation. But after ten days when she came back for operation I again took her X-ray. When I saw X-ray again I

Third Special Characteristic

was astonished to see that there was no trace of tumour in it. I saw the first X-ray again. There was tumour in it, but in the new X-ray the tumour was missing. At this Dr. Rana said to the lady, How this can happen, in the first X-ray, the tumour was apparent but in the 11nd X-ray the tumour is missing.”

At this the lady said, “On that day when I took from you the date for operation, on my way I met a Gurmukh. He told me Baba Deep Singh is beloved Sikh of Guru Gobind Singh. Baba Deep Singh showers his grace on the people who recite Gurbaani. He told me that I should recite the baani of Sukhmani Sahib at the place of Baba Deep Singh daily. And apply the Ghee of the holy jot at the place of tumour. Daily pray to the Guru, he would shower his Grace on you.

Dr. Sahib said, “According to the words of that Gurmukh that lady used to recite the baani of Sukhmani Sahib at the place of Baba Deep Singh and also applied the Ghee of the holy Jot at the place of tumour. She was doing these things for the successful operation. I told that lady, due to recitation of Sukhmani Sahib and application the Jot’s Ghee the tumour has burnt.” I have kept the address of that doctor. If any body doubts, he can clear his mind by meeting that doctor. The educated doctor had accepted the truth that the baani of Sukhmani Sahib cures the diseases of the patients.

At Nasa University of America, there is one scientist of Sixty four years old. He has also written two books on Moon and Mars. He had told us, “I was an theist, but my wife belonged to Sindhi family. She had a great faith in Gurbaani. He told that a tumour grew in his head. This tumour being above right ear, so my right ear closed for

ever. All doctors told me that the tumour had become incurable. You would never be able to hear from the right ear. When doctors took the specimen of tumour then they told me that I was guest of only fifteen to twenty days. He also told that his sister was married to a Gursikh and she had a great faith in Gurbaani. I started to hear one text of Sukhmani Sahib from her daily in my hospital. We also booked one Akhand Paath at Harmandir Sahib. Due to God's grace and my critical condition my turn came at the earliest. They took me to the room of Akhand Paath placing me on a stretcher. I was cautioned by doctors to sit cross legged on floor; because my bones had become very weak. But during the recitation of Akhand Paath, when the recitation of Sukhmani Sahib started, then I sat cross-legged on the floor and began to hear the recitation amicably. Hearing the hymns of Sukhmani Sahib in my mind strange vibration started. Due to this vibration a strange gift was bestowed upon me and my right ear, which was closed due to tumour, opened. After the conclusion of Akhand Paath, I myself stood on the floor and walking on foot reached my room. At the time of starting of Akhand Paath I was brought on a stretcher but at the time of conclusion of the Akhand Paath I reached my room on foot. I and all members of my family were feeling amazed. Reaching Surat, the city of my abode, I got myself tested again and found that disease of cancer has been eliminated from my body. The famous doctors of cancer also confirm the strength of Sukhmani Sahib. It might be possible that people may had not faith on this story but Dr. Vasu Bhardwaj has narrated his story to two hundred public Halls of audience.

Sometimes a man enjoying the comforts of God forgets

Third Special Characteristic

the donor of comforts and due to this forgetting, man becomes a patient of severe ailments. But due to pains when he again remembers the God, then God again becomes his friend and relieves him of all afflictions.

Guru Nanak Dev Ji says:

DUKH DAAROO SUKH ROG BHAIAA.

(Page 469)

Pain is medicine and pleasure the malady.

I have been writing with my limitless faith on the Guru. I have been writing with the strength of baani, that if ever you are evolved in a trouble, you face some hardship, then start the recitation of Sukhmani Sahib even from your 'Gutka', second should start the recitation from where the first have left. In this way if you recite the text of Sukhmani Sahib, your hardships would decrease casually.

A few days have passed when a Sikh phoned me at night about 9 O'clock that our child of three months is very sick and even he has downed his head. Due to holiday no doctor is available. With the grace of Guru I told him on the phone, start the recitation of Sukhmani Sahib at once. If one man feels tired, other should start from same line. Due to blessing of Sukhmani Sahib, he phoned me again and told me, that I was hankering after family doctor, but he could not be traced. But when we started the recitation of Sukhmani Sahib, the family doctor has become available. He has injected one injunction which has proved effective. Doctor has told us that now child is out of danger. Child has also uplifted his head and now his condition is alright. Readers! See, by reciting the baani of Sukhmani Sahib all problems have been solved. The family doctor has been found and medicine he applied, has also proved effective.

It is true, you can test it at any time. If some body suffers from the disease of body, in addition to your Nitnem start the recitation of Sukhmani Sahib. I am writing this with blessing of Guru, Guru showers his grace like the fast rain.

I also want to share one incident. I am citing examples, otherwise you will say that these are mere talks. How the patients can be cured like this. After studying the real incidents, we rely upon the authenticity of the fact.

A man named as Mohinder Singh suffered from acute T.B. of chest. After checking the doctors told him, "Your T.B. has reached the third stage." You are all educated, you know very well that first and second stage can be controlled by medicines, but the third stage of the T.B. is very dangerous. Doctors gave him the medicines but also told him, "It is not certain that you would recover." They also advised him, "If he have to go any where then you should cover your mouth with a cloth otherwise your disease being infectious, others can get infection. This Mohinder Singh was follower of Baba Ishar Singh Rara Sahib. When he told Baba Ji about his disease then he said, "Don't be disheartened, recite one text of Sukhmani Sahib in the morning and one text in evening sitting in the Gurdwara of Bangla Sahib." He also advised him to serve at that place where the congregation wash their feet. Do the service of cleaning the footwears of congregation, do the service sweeping the floor. He was also banned to go into the house of any body else. Staying within Gurdwara you have to eat one loaf for your sustenance.

(Here I may clear one thing that the True saints always provide medicine according to their own methods.) He recited the Baani of Sukhmani Sahib in the morning and

Third Special Characteristic

evening for thirteen days serving in the Gurdwara of Bangla Sahib. When on the fourteenth day he got checked himself again, they also X-rayed him again, the doctors were astonished to see that there was no sign of T.B. in his chest.

Here I request one thing that during the recitation of Sukhmani Sahib one should not abandon the medicine. Some men say that they are taking the shelter of Sukhmani Sahib then what is need of taking the medicine. If you are suffering from any disease then you should take the medicine also. But you should take the shelter of Baani not of medicine, because if you will not take medicine then we are going against the worldly tradition. But we should bear in mind that medicine will prove effective only if we recite the Baani of Sukhmani Sahib. That you must note that same medicine proves effective to one person, but it becomes ineffective for the another.

It is a matter of faith and trust. Once a son of a Sikh belonging to Amritsar suffered from boils in his head. The Sikh took his son to a qualified doctor. The doctor said, "The head of your son is decomposed due to boils, first remove his hair and then bring him for treatment. But that Sikh refused to remove the hair of his son. He said, "We are Sikh, we can't cut our hair, please apply your medicine along with the hair. Guru himself would shower his grace." But that doctor did not agree.

That Sikh took his son and reached Harmandir Sahib. Reaching at the place Dukhghanjee Beri, he got his son bathed along with the hair. That Sikh had a great faith, devotion and trust on the Guru, he recited the Baani of Sukhmani Sahib sitting near the wall. Then going inside Golden Temple he presented Karah Prasaad and recited

the Ardaas for the early recovery of his son from the disease of boils. In this way he used to go to Darbar Sahib daily and after getting him bathed, he recited the Baani of Sukhmani Sahib and then after presenting Karah Prasaad he always recited Ardaas.

On the seventh day the Guru showered his grace. The head of his son recovered gradually and started to become dry. On the thirteenth day head became quite normal and there remained no trace of boils. These are modern stories. But there is historical fact which had its link with Sukhmani Sahib and recovery of the disease of body.

When Guru Arjan Dev Ji composed this baani and presented this precious treasure in the pouch of the world then he advised the people to recite this Baani daily. Due to which many Sikh remembered by heart this Baani.

When Guru Arjan Dev Ji was sitting on the throne of Guru Nanak at that time there was reign of King Jahangir. Jahangir had one wise officer, whose name was Wazir Khan. He was suffering from the disease of dropsy. Generally his belly swelled up and he was feeling such a gastric trouble that he could not bear it. He could not eat or drink. Always he cried with pain. He was a trusted officer of the king so he did not care about the money. He spent thousands and thousands of rupees on his treatment. But he got no relief. His disease became from bad to worse.

Wazir Khan used to remain aloof in the outer room of his big mansion. He always remained crying and requesting God to shower His blessings on Him (I have seen in my life that when God wants he can do each and every thing. His means are very strong. When he provides the means, man feels amazed as he had not even thought of that.)

Third Special Characteristic

God provided him the means. One Sikh named as Bhaagoo, always used to pass by the mansion of Wazir Khan by reciting in his loud voice the hymns of Sukhmani Sahib. One day Wazir Khan noted that as Sikh passed by reciting some words and as long he heard the voice of that Sikh for that period he got relief from the pain. Wazir Khan experienced such feelings for three or four days. He noted that when Sikh passed by reciting the sermons, during that period he felt relieved. One day he called that Sikh inside his room and said, "O man of God! What are you reading, by hearing which I get relief. When I hear this sound with my ears, then I get much relief from my pain. But when the sound of sermon ceases then pain again starts. O Sikh! What sermons are you reading."

Bhai Bhaagoo said, "I recite the Baani of Fifth Nanak, Guru Arjan Dev's Sri Sukhmani Sahib. Wazir Khan said, "O Sikh took pity on me, it is my request recite one text of this Baani in my house in my presence, as hearing it I get relief from my pain." The Sikhs of the Guru never care about the religion, they always think about the welfare of all. "O God! Through Guru Nanak may your Name be elevated and may all flourish according to your Blessings." The Guru had coloured his Sikhs with the goodness and welfare of all. It is not a small matter even one has to give his earnings.

I have read some sayings of Saint Baba Harnam Singh Ji of Bhuchio Mandi. He says which Sadhoo, Saint or great man spends his life in eating loafs in other's house, he in few months becomes void, losing all his powers. Today here, tomorrow there, they hanker from one house to another. If a saint takes meals from another's house, then he should recite five Paaths of Japji Sahib in the name of

house holder from whose house he had taken meals. If a saint takes money from some one then he should recite one hundred and one paaths in favour of the house holder (The life of Baba Harnam Singh of Bucho Mandi has been written in twelve volumes. Please read it to enlighten your mind.)

The benevolent Sikh Bhai Bhaagoo accepted the request of Wazir Khan and daily after returning back from Gurdwara he recited one text of Sukhmani Sahib for Wazir Khan. Wazir Khan also used to sit there in advance after spreading a bedding. He was also making arrangements for the sitting of Bhai Bhaagoo. Sitting on the bedding, Wazir Khan was hearing the Baani with great love and respect. After hearing the text of Sukhmani Sahib daily, eighty percent disease of Wazir Khan disappeared. Wazir Khan became an epitome of faith. Afflicted man can himself tell the taste of healing. Wazir Khan thanked that Sikh from core of his heart and requested him, "Let me have glimpse of that Guru, who has composed this Baani." I am confident that having his glimpse I would get healed of this disease. The Sikh said, "Your wish would be fully rewarded."

Wazir Khan took that Sikh with him and reached Amritsar. When he met Guru Arjan Dev Ji he said, "My Lord! Your hymns have such a powerful healing power that by hearing it my eighty percent disease of dropsy have been healed. Now shower your blessings on me so that I may be relieved of this disease fully."

The True Satguru's pleasure, he pointed towards Baba Buddha Ji, who at that time was doing the service of helping the labourers to lift the baskets full of mud. Wazir Khan then met Baba Buddha Ji and requested him also.

Third Special Characteristic

Baba Buddha Ji also according to his pleasure wanted to test his faith. Baba Ji said, "Am I curing the patients here, I am helping the labourers to lift the baskets, get aside let me serve, don't create hinderance in my service." Baba Ji spoke such harsh words in order to test his faith. If he had a faith, then he would have come from inside and would bear the harsh words. If he would have come with the ego that he was a very faithful officer of Jahangir then he would say "how had you spoken to me".

Wazir Khan had enjoyed company of a very meek Sikh for many days. He had enjoyed the Baani of Sukhmani Sahib for so many days due to that effect he remained calm and stood aside with great respect. Considering this in mind that Baba Ji had ordered him to stand aside. He stood there for ten minutes, fifteen minutes, twenty minutes and twenty five minutes passed then Baba Ji saw towards him that he was still standing there. (Sometimes the Guru also checks, we should take guidance from this fact, we should love the feet of the Guru and from the core of heart we should have an association with them.)

Baba Buddha Ji when saw that even passing twenty minutes, he was still standing there politely then he understood that he had come from inside. Baba Ji asked him to lie on the earth with his face keeping upward. Baba Ji did not take admiration himself and during his routine work he placed one basket full of mud on his belly due to which all the water of his belly oozed out through his mouth. Wazir Khan became quite hale and hearty. Then Baba Buddha Ji said, "You have been relieved of your disease due to your hearing the hymns of Sukhmani Sahib with great love and your wish to have the glimpse of the Guru with great faith and respect."

From this historical fact it becomes clear that by hearing the Baani of Sukhmani Sahib even bodily diseases are cured.

It is a matter of two or three year back, five or six men from Amritsar went to pay obeisance to Sri Hemkunt Sahib. If we go from here then the first halt comes at Rishikesh. When they reached Rishikesh. One of them began to cry due to the pain of stone in abdomen. (Pain of stone starts at once and a man does not know when it would start again) They provided him medicine, got him injected and after taking rest for some time they again started. But that man vomited again and again during his journey. By hook or crook they reached Gobind Ghaat. But he continuously vomited during all his journey. His companions were also feeling restless due to him. One man disturbed the enjoyment of the journey of the others.

When they reached Gobind Dhaam one of them realised that hymns of Sukhmani Sahib are Panacea of all diseases and pains. The hymns of Sukhmani Sahib even cures the bodily diseases. We should take the shelter of Sukhmani Sahib. We are in journey, there is no other remedy. When that man told about this to his companions, they atonce agreed. The man who was suffering from pain, they got him sit inside and others sat all around. They requested the Satguru, "Please shower your grace and take the service of reciting the Sukhmani Sahib from us. One man was reciting one line in a loud voice and others were reciting the next line. When in this way they caused him to hear the hymns of Sukhmani Sahib and after completion they performed the Ardaas. Then they narrated that they had merely heard about the healing power of Sukhmani Sahib but on that day they saw the

miracle power of Sukhmani Sahib. They said, "That man went to Hemkunt Sahib and returned back happily. On all there way, they were praising the hymns of Sukhmani Sahib that what Guru Arjan Dev Ji had filled in this Baani. What type of this strength is and what type of grace he had added in it."

Due to one Paath of Sukhmani, they completed their journey happily.

How many people have been bodily healed by hearing or reciting the hymns of Sukhmani Sahib. How many have been cured of their hopeless diseases. If we write about it, then many books can be compiled.

It is an incident of about 15-20 years back Dhann Dhann Baba Deep Singh Kirtni Jatha's head Jathedar Bibi Parmjit Kaur's hair conjoined together and it became a complicated bunch, due to which flesh of head tightened. What to talk of comb even a thin metallic rod could not pass through it. She got treatment of many doctors of repute. All the doctors were advising her to cut the hair. But that lady's only verdict was that she would not allow to cut her hair.

Near Phillaur there lived a holy saint and they requested him to help to remove the complicated bunch. At that time that holy saint was carrying two flowers in his hand. Giving those two flowers the saint said, "Put these flowers in mustard oil start the recitation of the text of Sukhmani Sahib. Carry on the application of mustard oil to the hair and side by side continue the recitation of Sukhmani Sahib. After application of the oil, take the comb and continually move it into the hair until the text of Sukhmani Sahib is completed.

Reaching there they did that way, what method the holy saint has told them. Hair in which a thin rod could not be passed, the comb started to move. At the conclusion of the text of Sukhmani Sahib, half hair became mild like silk. Next day they again repeated and at the conclusion of the text of Sri Sukhmani Sahib all hair became as soft as silk.

It means in the hymns of Sukhmani Sahib there is solution of all problems. Where it gives peace to the mind, it also cures the diseases of the body. The hymns of Sukhmani Sahib are such a gift bestowed by the Guru that even many doctors seeing its power, raise their hands. They say, "Our study and our test speak something else, but we wonder how has happened with the patient in such a way."

I am surprised to find out that Dhan Guru Arjan Dev has how much coloured this Baani of Sukhmani Sahib. How much strength he has added in this spiritual Baani.

Many people meet me and they say, "We recite the hymns of Sukhmani Sahib daily but nothing has been blessed to us, our so called disease has not been eliminated. Many people say, "From the time we have started the recitation of Sukhmani Sahib, our pains and troubles have increased. But one thing you should remember, this Baani never increases the pains and troubles, it always decreases, but naked eye can not see it. This knows the Guru that how much we had to suffer and how much we had to face. Here we need the good faith.

At Tarn Taran an old man of fifty years fell ill. One year passed under medical treatment, but no medicine proved effective. The condition became from bad to worse. His wife talked about this with one of her friends of

congregation and told her in detail about the condition of her husband. That virtuous woman had heard about the amazing power of Sukhmani Sahib. That Baani had a great healing power. She said, "Don't be disheartened, please take the shelter of Sukhmani Sahib. Take one gutka of Sukhmani Sahib in your house. Recite five texts of Sukhmani Sahib daily in your house in the presence of your husband for forty days and after that recite the Ardaas. The Guru would shower his blessings.

That old lady got some relief after hearing advice of that virtuous lady.

Next day she started five recitations of text of Sukhmani Sahib for the well being of the old man. When 15-20 days passed reciting five texts of Sukhmani Sahib daily, then the condition of the old man more deteriorated. Young sons of mother and relatives began to say, "O Mother! From the time you have started the recitation of Sukhmani Sahib, our father's condition have become from bad to worse. It is better for you to stop the recitation of Sukhmani Sahib. But that lady never abandoned the routine of recitation of Sukhmani Sahib. The disease increased so much that the doctors of Tarn Taran showed their inability to give treatment to the patient and they asked the heirs to shift the patient to Amritsar. They got the patient admitted in the hospital of Amritsar, but due to good faith that lady continued the routine of recitation of Sukhmani Sahib even in the hospital of Amritsar. Sitting in one corner of a room she recited the five texts of Sukhmani Sahib with great faith and devotion. But still God was testing her faith.

After four or five days the doctors of the hospital of Amritsar after seeing the hopeless condition of the

patient, refused further treatment. "Take the patient to Delhi," Doctors said. Placing the patient in a car, they proceeded towards Delhi. But that faithful lady did not abandon the routine of Sukhmani Sahib. She continued recitation of five texts in the car. The patient was admitted in the hospital of Delhi. There also the old lady continued the routine. Some members of family said, "What a nonsense are you creating. The recitation of Sukhmani Sahib have brought no relief, instead the condition of patient has been deteriorating daily.

After four or five days the doctors of the hospital of Delhi also discharged the patient declaring the case as hopeless and told the old lady that he would not live beyond four or five days. Take the patient to your home and serve him according to your wishes. But that old lady did not abandon the routine of reciting the five texts of Sukhmani Sahib. She was still hopeful. Seeing such a faith, love and steadfastness even Guru has to bestow his grace. The old lady recited the text of Sukhmani Sahib forty days and daily prayed for the well being of the patient.

But on fortieth day condition of patient started improving. On the forty sixth day the patient became quite hale and hearty. When doctors checked the patient they were astonished to see that patient was without any fever or disease. What has this miracle occurred? What method have you adopted. The patient who was declared as a hopeless case even by great doctors, how has he recovered? From which disease patient was suffering, that disease has completely disappeared. We could not trace the disease, where has it gone?

Now studying this incident you yourself can see the slenderness of the matter and for yourself take a hint that

Third Special Characteristic

how we should love Sukhmani Sahib and what should be our way of thinking for Sukhmani Sahib. Baba Nand Singh Ji used to say, "A devout Sikh should possess three qualities; He must not be impatient of delay, he should not leave the door of the Guru, he should not be arrogant and haughty, then he would not go empty handed from the door of the Guru. Our condition is this that recite the hymns for few days if the disease seems not to vanish then we lose our heart. Either we abandon the recitation of Gurbaani or we run after other shelters. But always keep this thing in mind, our Guru sometimes tests our patience. In the hour of such tests we have to make such feelings and to arouse such desires as if requesting the Guru, "We are yours, except you we have not other shelter.

O Satguru! We are human beings with little knowledge. We are not able to pass your tests, please take my hand and show me the right path."

Consider it true that if you would make your such feelings of love, then Guru saves his Sikh from all dangers. I write these lines keeping my faith on Guru, you will never go empty handed. You would be rewarded in any way. We should take shelter of the Sukhmani Sahib which is full of benevolence and grace. Then all pains vanish and everywhere pervades the atmosphere of happiness. There could be some draw backs in our feelings or faith, but there is no shortage on the side of the Guru. There must be some delay but no confusion.

If I would have written the third speciality in detail then it would have become a separate book. Closing this chapter here I again stress that Baani of Sukhmani Sahib even cures the diseases of the body. This is the third

speciality.

3. *Reading the third speciality, if one's belief becomes firm that this baani not only cures the diseases of mind, but also diseases of the body then we would consider that our this effort with the grace of Guru has proved successful.*

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FOURTH SPECIAL CHARACTERISTIC

***The Baani of Sukhmani Sahib cuts the
fetters of cycle of birth and death.***

I feel astonished that Satguru have what force or strength imbued into this Baani that this Baani not even eradicates the hardships and pains of this world, but by reciting and hearing this baani our next world also becomes comfortable. Guru Arjan Dev Ji himself helps in the completion of all the works, though these may be in this world or in the next world. Who ever recites or hears the Baani of Sukhmani Sahib with great love and faith then it cuts the pains of death and birth. By recitation of Sukhmani Sahib even man's unobtainable body becomes successful. Majority of the people love their body, but this body would perish one day. But it is said that before annihilation of this body if a man loves Guru or Gurbaani from the core of his heart then his body also becomes acceptable. By all means the body would perish, but it is also said that it has been approved. Whose body has been approved? Who has left two to four millions behind or who has weared very costly clothes, or who is very wise, who is very clever, then whose body has been approved.

KAHAI NANAK EH SAREER PARVAAN HOAA.
JIN SATGUR SIO CHIT LAAIAA.

(Page 922)

*O Nanak! The body of him, who attaches his mind
To the True Guru, becomes acceptable.* (Page 922)

After our death, when our body is even burnt, but Name never perishes. If we have in our body some earnings of Divine Name, we have crammed the Baani then it does not perish. After burning of our body it does not get burnt. After that we collect the bones, which are called as flowers. The ash is filled in bags, then it is immersed in flowing water, but this real thing still not perish. If the cycle of Death Birth has been cut, then it is alright but we get the next birth then what we had earned that would not perish, it comes with our body even in the next birth.

It is possible that to some people this fact may seem strange. Few days ago a child met me. He would be hardly of ten years old. He recites the text of Jap Ji Sahib in three and a half minutes. I asked him, "Do all the lines of Jap Ji Sahib pass through your sight, pass through your body. He said, "Yes; it passes through my sight. I said he must have experience of last birth and in the next birth he had found the Baani as readymade.

He had the experience of Baani of his previous birth. Other wise aged men take six to seven times to complete the text of Jap Ji Sahib. Don't consider this matter with such a view that we should recite the Baani at fast speed. Every word of the Baani should pass through your sight, you should be aware that you have read that word. Your own reading must be heard by your ears. As the practice increases, time decreases.

I have cited the example to prove that when you would climb the stair of practice, when you climb the stair of learning some Baanis by heart, when you would have some earning of Divine Word, when you would have some

Fourth Special Characteristic

earnings of humbleness, free from animosity, compassionate or anything else, we will die and body would perish, it would also be burnt, it would also be thrown into the flowing water, but earnings do not perish, what we have earned that can not be ruined. We do not know what happens in next birth, but the time passed in the trade of Name, time passed in *sat sangat* this time helps us in the next world. Then why should not increase this trade which goes with us in the next world also.

VANAJ KAROH VANJAARIHO VAKHAR LEHU SAMAAAL.

TAISEE VASAT VISAAHEEAI JAISEE NIBAHAI NAAL.

(Page 22)

O merchants of holy Word! In your trade

Very carefully buy your wares.

Purchase such goods as may go with you

In the next world, the wise merchant

Will take and preserve the real article.

Sant Suchet Singh was such a saint who he had achieved Divine knowledge and spiritual enlightenment, he narrated one incident from his life, which was related to praise of Sukhmani Sahib. I want to share that incident with you so that some of you may get something from it. This incident has also been written by Sant Kirpal Singh of Bhai Mani Singh Taksaal with his own hand. The Taksaal of Mani Singh had one Granth named as "Prem Prakaash" there this incident has been mentioned. At Mathura Bindraban there lived a Munshi (Please keep in mind he was not a Sikh). Due to good luck, he enjoyed the company of a Gursikh and due his company Munshi also got imbued in the colour of the Gursikh.

OE BHEE CHANDAN HOE RAHE BASE JU CHANDAN PAAS. (Page 1365)

O Kabir! Good is the sandal tree

Though it may be surrounded by plaas trees

*Those, who live near the sandal trees
They too become like sandal tree.*

Like tree of Chandan, he also became a chandan tree. Very interesting thing is this that seeing some Imbued Gursikh some broken or atheist men also become Gursikhs. Such a fragrance comes out of our houses that other men also get the instigation to unite with Gursikh. It might not happen that other's falsehood turns us astray.

That Munshi was so influenced by the way of Gursikhi that he wanted to learn Gurmukhi script.

Dear one's! Keep in mind that your children may learn English, but should not forget Gurmukhi. Imbued in the colour of English they may not forget to speak Waheguru Ji ka Khalsa and Waheguru Ji ki Fateh. Many children of Sikhs study in convent schools. In one religion, they salute by placing hand on chest. As they see so they do. Be cautious, that our children imbued in their colour may not forget to pay obeisance to the Guru. Our children may not fall apart from Guru and Gurbaani.

You should do your duty, try to love your children. Bring them to the right path by instigation. Though you give them some incentive. Don't try to beat to bring them to the right path. According to the age of the child ask him to recite the Paath. Instigate him according to his age to learn by heart. Mool Mantar and first five Paurees. Becoming the lowest servant of the Guru do your duty. Guru himself shall shower his grace. At the time of sleeping ask the child, has he done his Nitnem.

That Munshi who was not even a Sikh after meeting the Gursikh got imbued in his colour. He learned the Gurmukhi alphabet. Then gradually he learnt the Sukhmani Sahib by heart.

Fourth Special Characteristic

After learning by heart the Sukhmani Sahib, he asked the Gursikh, "How should I recite the Baani so that I may get maximum benefit from it."

It is matter of great importance, please pay attention. Among us many people recite the Baani while sitting on sofas or on their beds. They also speak with each other. Along with they also daunt their children. If some one comes in their house closing the Gutka they place it on a refrigerator, T.V. or on almirah, places which are not even fit to keep the holy Gutka. They abandon the recitation there and then, that remaining recitation they would do afterwards. They would get the fruit of this recitation but only 10%. If that Baani is recited according to true method, then we get 100% benefit. First spread a bed sheet on the floor then sit on it in such a way as if you are reciting the Baani for your Guru. Consider that your Guru is sitting in front of you. Among the ten Gurus concentrate on anyone Guru. In this way mind gets concentration.

In this way we get service and contemplation both. The recitation of Baani is our rule and it becomes contemplation and we have completed our task of recitation of Baani to our Guru. Sitting at one pose, you have not to talk with any one. You have not to attend the telephone. In this way you get one thousand times benefit.

Up to what concentration we recite the baani in the similar way the benefit increases.

Whatever we read or recite, we should first cling with the feet of the Guru. Baba Nand Singh Ji used to say, "While reading the Baani your attention should be on each and every word of the Gurbaani, then you would see how this Baani changes the colour of your life."

Rest whatever one is doing, that is fit for him, as he is

showing his presence. As Baba Ji used to say that whatever you put in the fire, that burns. As we read the Baani, it burns our draws backs and faults. Rest are all methods, if we read Baani with great concentration, with delicate fear, with love, with devotion, with desire, then we get the highest benefit.

SANTOH MAAKHAN KHAAIAA CHHAACHH PEEAI SANSAAR. (Page 1365)

The saints eat the butter

And the world drinks the butter milk.

Some get butter milk and some get the benefit of eating the butter. The Guru has mentioned about both.

PRABH KEE USTAT KAROH SANT MEET.

SAAVDHAAN EKAAGAR CHEET.

(Page 295)

O friendly saints! Sing the praises of the Lord

With alertness and single-mindedness.

On the other hand for those who talk while reciting the Baani, about them Guru Gobind Singh Ji writes in Rehat Nama:

HAR JAS KAHATE BAAT CHALAAVAI.

KAHAI GOBIND SINGH VAH SIKH NA BHAAVAI.

(Rehatnama)

Who while reciting the praises of God, talk

Guru Gobind Singh says such Sikhs are not desirable.

These lines have been taken from Gurbani that your mind may take the right decision.

This Munshi of Bindraban who asked the Gursikh that how he should read the Sukhmani Sahib so that he may get maximum benefit of that religious act. That beloved Gursikh told him, "You should spread one sheet of bedding, while reciting the Gurbani don't speak with anybody. Munshi did according to the instruction of the

Fourth Special Characteristic

Sikh. That Munshi developed a great love for Sukhmani. He used to spread a bedding and to sit at it with his legs crossed, during recitation he never talked with anyone. He spent many years reciting the Baani of Sukhmani Sahib. This Munshi had one Brahman cook. One day that cook suffered from high fever and diarrhea. His condition became critical. When at the ambrosial hour Munshi began to recite Sukhmani Sahib he said to his cook, "You should take rest, if you require anything, medicine or water or any important thing then tell me as I now have to sit for the recitation of Baani and at that time I will not speak with any body. The cook said, "You recite the Baani I need nothing. Munshi began to recite the Baani. During recitation when he was reciting sixteenth Astpadi.

AAD SACH JUGAAD SACH.

HAI BHI SACH NANAK HOSEE BHI SACH.

True in the Prime, True in beginning of Ages

True He is even now

O Nanak! And True He verily, shall be.

Brahman died at the cot. After conclusion of Baani, when Munshi shaked his cook he found that he had died and had defiled due to diarrhea. Brahman cook was cremated. But one doubt clung in his mind that he had died on the cot and his body has been defiled, so he might not have become a ghost. In our country it is believed that if one dies on the cot then he did not get salvation. Some whimsical to such an extent, that a man suffers from fever, then they place patient on the ground. In old days people were very whimsical. Now with passing of time, people are also changing. It may also have written in shastras. In that Munshi's mind this whim made a room for itself that Brahman would not get salvation and he would

have become a ghost. It is said that performing the last rites of Brahman cook when Munshi recited the Baani of Sukhmani Sahib and prayed God, "O True King! What would happen with my cook, his soul would be wandering, I am very worried about this."

After praying when Munshi slept then the God clarified his this whim. That cook's soul came in the dream of Munshi to rectify his doubt. That soul said, "God has sent me to clear your doubt. At that time you were reciting the Baani of Sukhmani Sahib and I was hearing the Baani lying on the cot. Due to hearing that holy Baani God had granted me the highest post. I have been granted a place in heaven. My cycle of birth and death has been eliminated. Reading this passage some may doubt that it was only a dream, it is doubtful as if the salvation was granted or not. In the history of Gurus, we get many such examples, from which it becomes clear that Guru solve many problems through dreams.

Bhai Sajja, whom Guru Gobind Singh telling his servants had imprisoned him for six months in a room, because he was saying, I have been feeding the members of my family myself. Without me they can't make their both ends meet. I earn then they eat." The Guru in order give him the guide line ordered his servants to imprison him for six months, never allow him to go outside. In the neighbourhood of Bhai Sajja their lived a rich man. To whom Guru Sahib appearing in his dream has advised him, "In the house of your neighbour lives my Sikh, help him by all means." Guru even prevails in dreams. There are also many examples. At Hazoor Sahib, the Guru appeared in the dream of a priest and told him, "Our beloved Sant Attar Singh Mastuana is sitting on the bank of Godavari and he has vowed not to eat, go and serve him meals." The

Fourth Special Characteristic

servant of Munshi said in his dream, "I have crossed the worldly ocean, bondage of death-birth has been cut. If such thing had not happened then he would have dreamt that he has taken a birth as a ghost. In Guru Granth Sahib the dream has been given great importance. Even in dream we can see the God.

SUPANE AAIAA BHEE GAIAA MAI JAL BHARIAA ROE. (Page 558)

God came to me in my dream and again went away,

Upon which I wept with tears in my eyes.

The Guru even dispels our pains and hardships and even cuts many births and deaths in our dreams. If we take the example of Shamir who had served Guru Gobind Singh with great devotion at the time Mughal reign. Whoever served Guru Gobind Singh, he was considered enemy of the government. He requested Guru Gobind Singh, "Please cut my bondage of cycle of births and deaths. Then Guru said, "Come tomorrow. When he came next day and again he said, "Cut my bondage of births and deaths. Hearing this Guru Ji laughed and said, "We have completed your work at night." Shamir said, "I have not understood." At this Guru Ji said, "Tell us, how you spent your night. He said, "I saw very horrible dreams at night, in which I have undergone many births and deaths." Satguru said, "You have served me in such a dangerous time, you used to serve us milk, we are very pleased with you. How many births and deaths you have seen in your dream, these you have to undergo in practical life. Guru Nanak showering his grace, have cut your all such births and deaths in your dream."

When Raja of Mandi hearing these lines showed his doubt that if the destiny is not to be changed even coming to the house of the Guru, then what is the use of serving

the Guru.

LEKH NA MITAEE HE SAKHEE JO LIKHIAA 'ARTAAR.

(Page 937)

The writ, written by the Creator

O my friend! Can not be erased.

Guru Arjan showed him his next birth in his dream and he took birth in the house of Chandaal. How he had to lead a life as a very poor man, how he had to spent his life eating Peelos. But due to coming to the house of the Guru, he spent his one whole birth even in his dream. That inferior birth he passed in his dream. In this way destiny written by Creator also becomes true. A man is spared of bodily pain.

When man sees an awkward dream, then consider that time you had to pass and that you have spent it in a dream. Here I have written something about the dream so that the doubts of many readers may not stay back.

We were talking about the greatness of Sukhmani Sahib. By reading and hearing the Baani of Sukhmani Sahib we get salvation.

Many people have crossed the worldly ocean by reading Sukhmani Sahib. I also want to discuss one incident with you so that your mind may be cleared.

There lies one historical fact in Kot Isa Khan of Distt Jhang in Pakistan. In that district there lived a Bhai Gopal Dass Vairagi, who always remained engrossed in the feet of the God and who ever poor or grieved or family man came to meet him, he always advised him to recite the Name of the God. He enjoyed the taste of Nectar of Gurbaani for twenty four hours like a black bee.

It is mentioned in history that he really had a glimpse of Guru Gobind Singh in his life. Guru's house always

Fourth Special Characteristic

showered on him his bliss. (Because he was without enmity, without jealousy, without wrath and without lust.)

He had achieved the such final stage of beatitude that what ever he uttered from his mouth proved to be true. Sometimes he talked about the future and that also proved to be true.

Once thousands of devotees gathered at the place of Bhai Gopal and engrossed themselves in recitation of Name of God. Then they saw that Bhai Gopal was standing joining his both hands and bowing with great obeisance was saying, "Wonderful! Wonderful! Good! Good! Seeing this the devotees were astonished and they asked him, "O Saint! What is this miracle? Seeing towards the sky who have bowed your head and also uttered from your mouth, Wonderful! Wonderful! Good! Good! Bhai Gopal drenched with great love said, "The businessman of our village is Mahajan, his servant has left this world and the Bibaans decorated with beautiful flowers are taking his soul to the heaven with great respect. I have bowed to that soul."

The faithful men understood that Bhai Gopal had seen this due to intuitive knowledge of other people's thoughts. But some people showed their doubt and said, "How should we believe?" Hearing this Bhai Gopal said, "If I have said one word of mystery, then I tell you the whole matter in detail. By telling it I have no other wish, but is just the greatness of the Gurbaani. What I have seen I tell, rest analyse it yourself."

He told that a servant of Mahajan daily attended the congregation; but today he has not come. Because businessman has deputed him to go to village across the river to collect wheat-chaff and there a snake has bitten him due to which he has died. But at that time he was

reciting the Baani of Sukhmani Sahib. He had a great love for Sukhmani Sahib. The common people think that a dead man bitten by a snake do not go to heaven or he never gets salvation. But due to recitation of Sukhmani Sahib the Bibaans decorated with flowers have come to take his soul in the heaven. He has got salvation. He has been carried by Bibaans to Sachkhand. His cycle of birth and death has been eliminated. That is why I have said Wonderful! Wonderful! Good! Good! That the Baani of Sukhmani Sahib had blessed him a place in Sachkhand. Among the congregation there still remained two to four men who did not believe the story told by Bhai Gopal. At this Bhai Gopal said, "This decision will be determined within a few minutes."

It has been written in history that after a few minutes Mahajan came and meeting Bhai Gopal said, "O great man! My servant who used to attend your congregation, had gone across the river to bring wheat-chaff, due to biting of a snake, had died there. His dead body has been taken for the last rites."

Hearing the same story which Bhai Gopal told them, all bowed their heads with reverence. Hearing this Bhai Gopal said, "Due to recitation of Baani of Sukhmani Sahib, your servant has directly gone to Sachkhand and his cycle of birth and death has been cut." Bhai Gopal describing the grandeur and panegyric of Sukhmani Sahib, asked his devotees to recite one text of Sukhmani Sahib daily.

Guru Arjan Dev did great benevolence on the people of Kalyug by composing such a holy Baani for the salvation of human beings. Whosoever loves the Baani of Sukhmani Sahib, the Guru not only cuts his cycle of birth and death, but also showers such a great boon that his grand parents

Fourth Special Characteristic

also get salvation.

The grand grand parents who had left this world since a long time, are called Pittars. If we recite the Baani of Sukhmani Sahib for them then God has to grant salvation to the souls of great grand parents; though those parents might not had recited the Name of God. Many people for emancipation of their grand parents offer food to Brahmans. It is good to arrange a free kitchen, but by doing this we can not get complete achievement. If after arranging the continuous flow of Gurbaani we request the God then due to recitation of the Baani the great grand parents get emancipation. I am not saying these things from my own behalf. The Baani of Guru Granth Sahib testifies this evidence.

JIS SIMARAT SABH KILVIKH NAASEH PITAREE HOE UDHAARO.
SO HAR HAR TUM SAD HEE JAAPOH JA KA ANT NA PAARO. (Page 496)

By remembering whom all sins are obliterated

And even the ancestors are saved

You should ever meditate on that Lord,

Who has no end or limit.

This is the reality, to be believed. In your house if there is one man having inclination of prayer and God worship, having a love for Divine hymns, due to him, his twenty one generations can swim across the worldly ocean. Seven of maternal parents, seven of paternal forefathers and seven of father in laws. Though some may doubt that how twenty one generations can be liberated through the service of one man.

A historical story happened at the time of Guru Gobind Singh testified this fact. Bhai Saida used to drive the boat carrying Guru Gobind Singh. Hearing his calls of love Guru

Gobind Singh, Bhai Daya Singh and other Singhs appeared on the scene to fulfil his wishes. Guru said, "O Singh! Take us on the other bank" Bhai Saida when drenched with love reached the next bank then Guru Gobind Singh wanted to give him a bag of Mohars, but Bhai Saida requested, "Sir! I don't want this bag of Mohars." Hearing this the Guru said, "Then what do you want? Bhai Saida said, "Your and mine trades are alike. Hearing this all the Singhs were astonished that this Singh had been uttering such inferior words. But drenched in love Saida said, "O Satguru! I getting seated the people in my boat help them in crossing from one bank to another and you cross the people from this worldly ocean. As I getting you seated in my boat have crossed this river, I have taken you from one bank to another, in the similar way get me cross the worldly ocean." Guru Gobind Singh Ji was delighted to hear such words of love from Bhai Saida. Guru Gobind Singh at that time asked Bhai Daya Singh to count the number of Singhs who were sitting in the boat. After counting Bhai Daya Singh said, "True King! Including me there are twenty one Singhs sitting in this boat." Hearing this Satguru said, "O my beloved Sikh! You have acrossed my twenty one Singhs to the next bank. I will not only across yourself, but your twenty one ancestors would also swim across the worldly ocean. If we glance at the ancient history than we conclude that there was only Bhagat Prahlaad who had developed love for the feet of the God. God appeared in the form of Lion to kill Harnakash.

At that time Prahlaad said to God, "O God! Though my father has given me very harsh punishments, he has thrown me from the hills, he has tried to burn me in the fire, he has asked me embrace the burning pole, but after

Fourth Special Characteristic

all he is my father, he must not go to hell, please swim across him the worldly ocean." Hearing this God said, "You are asking me to swim across your father alone, but I would swim across your twenty one ancestors."

It means that whoever loves Sukhmani Sahib not only he swims across the worldly ocean, but if the Guru showers his blessings on him than he can get even his twenty one ancestors to swim across the worldly ocean.

Reciting the Baani of Sukhmani Sahib, a man even does not get the comforts of this world, but he also gets gifts and boons of the next world.

Many gods and goddesses can gift the boons of this world, but when we have to get the comforts of the next world, when we talk about salvation, then gods say that it is not under their control.

But the Baani of Sukhmani Sahib provides both comforts, in this world as well as in the next world. The fourth speciality of Sukhmani Sahib is that it cuts the bondage of birth and death.

4. By reciting the one text of Sukhmani Sahib daily, even the bondage of birth-death is cut. Our effort would prove successful if by the grace of Guru, it becomes your routine to recite one text of Sukhmani Sahib daily.

FIFTH SPECIAL CHARACTERISTIC

The Baani of Sukhmani Sahib even changes our Destiny

What is our destiny we have to understand according to consequences of our deeds. This is the rule of the nature.

JAISA BEEJAI SO LUNAI KARAM IH KHET.

(Page 706)

As the man sows, so he reaps

Our this body is field of actions.

It means that our body is field of actions. Whatever one sows in it, so he reaps. This rule of destiny tells us two things. First thing is that the man is free to sow whatever he wants. The land never says to man that sow wheat in me, instead sow grams or discarding the grams it asks to sow maize. A man is free to sow what so ever he wants. But if once sowing wheat he hopes to get maize, then his such thinking is full of foolishness. It means what we sow, so we have to reap. In this way in this world, what we give to others, same comes in return to us. In other words if we give pains and hardships to others, then we sow the seed of pains.

Second thing is what we sow in the field, then the seed yields many times more than the quantity of seed sown. In other words if we give hardships to others then we get many times more hardships in return and by giving comfort to others we get many fold comforts in return. Giving

Fifth Special Characteristic

goodness, we get goodness, giving respect to others, we get respect in return.

We get what we give, without giving we get nothing.

Therefore, if you want comfort in this world, you want respect and honour then first show this respect to others. So whatever deed you want to perform in this world first think over it, that result of your deeds would be many fold more than what you have done. Sorrow and pleasure are in your own hands.

Sometimes when any grief afflicts us, generally the wise men say that we had sown this grief in our last birth, the result of which we get in this birth. Now that sown deed, we must have to reap. Whatever deed we do, that deed becomes our destiny. Therefore whenever a pain or grief comes, we must understand that we had sown it earlier and now we have to reap it. These are the lines of Divine Hymns:

DADAI DOS NA DEOO KISAI DOS KARANMA AAPNIAA.

JO MAI KEEAA SO MAI PAIAA DOS NA DEEJAI AVAR JANA. (Page 433)

Dadda! Do not blame anyone else

The blame is of your own deeds

Whatever I did, for that I have suffered

I blame no one else.

In the words of Baba Nand Singh Ji, "Punishment never comes without fault, though the fault may be of our last birth. What ever step we pick up that picked up step becomes our destiny. At proper time we have to pass through that destiny. This is the rule of nature."

Sowing the seed and in reaping the crop there is long period. As you sow wheat, it will take many months to come to fruition. It is not possible that you sow seed today

and reap it after fifteen days. If we sow tree of mango it will take ten to fifteen years to come to fruition. Some deeds are such that we get the fruit after many days, after many months and after many years. Sometimes we reap the fruit of our deeds in our next birth. Sometimes some does such a deed that its fruit he has to reap after twenty to twenty five years but his life remains two or three years, then he has to clear the accounts in his next birth.

Some people do not believe this, but these are deeds which go along side by side.

To convince us Baba Ji used to give us one example. Suppose at two O' Clock a child takes birth in the house of Birla-Tata and at the same time a child takes birth in a small hut. Now the child who has taken birth in the house of Birla-Tata. He has been enjoying the cradle of gold and drinks the milk in the bottle of silver and from the time he has taken birth he becomes the inheritor of property worth many millions and billions. Many servants hanker after him to serve him. On the other side who has born in the hut, her mother has not even good cloth to wrap him and she hasn't got a bottle of glass to feed him milk.

Now imagine yourself that these new born children who have sinned or done a virtuous deed. This is all due to deeds of last birth.

You have seen that some children are born as handicapped. These are all sins of last birth, which one has to undergo as consequences of punishment of last birth.

Once a very learned saint was delivering his discourses. Some one placed a child of ten days in front of him. That child has neither legs, arms, hands and nor eyes. They told that he had born as such. Tell me what sin this child has done. In real words both things go side by side, the field of destiny and our bodily field.

Fifth Special Characteristic

That child's bodily field ceased earlier but the field of destiny was still playing its part. He had done such terrible deeds for which he had to undergo the consequences of punishments since his birth. Blind, without arms and hands and without legs.

I have discussed with you about destiny in detail, because it is the rule of nature. Nature never takes into consideration the attitude of leniency towards anyone. Knowing or unknowing whatever we do that becomes our action, this becomes our destiny. What our action we do, that is recorded though it may be good or bad. If it will be good then we will get good fruit, if it will be bad then we will get bad fruit. Someone has written in write perspective:

*Your life is connected with your deeds
You yourself are maker of your destiny.
As you will write the outlines of your actions
You have to settle that account bit by bit.*

Nature has made its rules steady and fast, there is no amnesty or leniency.

I have remembered one story of a saint. That saint became afflicted with small mark of leprosy on his body. Wherever he rubbed his hand, there blood oozed out. His body even could not be covered with cloth due to which he always wrapped a small towel on his body. That saint's regular practice of routine was very systematic. At one sitting he used to hear ten texts of Sukhmani Sahib. Sometimes his servants asked, "O Saint! Your achievements are so high, but you have developed the affliction of leprosy, what is the reason? But the saint always used to evade the answer.

One day one devotee who was his very trustworthy

asked him again and again that earning such great achievements, you are suffering from the disease of leprosy. My devotion is going to be shattered, so please tell me the truth.

At this the saint said, "If you want to know then I tell you this secret mystery, "This is the story of my five births back. I was head member of village council. At that time I was tall youngman having ample property. I was remaining always intoxicated with the power of my post, property and youthfulness. I used to keep always a long stick in my hand. One day I was going with my four-five friends that a dog appeared before us. I was so intoxicated with the power of my post that I struck the dog with my stick. The dog died there and then. When I got the next birth then I had to undergo the punishment of killing the dog. That how long that dog had to undergo the disease of scrabies so long I have to suffer the disease of leprosy. Saint told, "I suffered from leprosy, but when I requested God my affliction shifted to another birth. When I took my third birth, when I again requested to God, the affliction shifted to the next birth. In the fourth birth this affliction again appeared. When I again requested to God my affliction shifted to my next birth. Now it is my fifth birth and I am suffering from leprosy due to my last births. The devotee said, "O Great Saint! Now request the God again so that your affliction may go forward. The saint said, "This is my last birth, now I have to go in the feet of God, making my all accounts properly cleared.

This story I have seen with my own eyes. After sometime that Saint was cured of the disease of leprosy and he abandoned his body just like saints.

From the life of this Saint take a hint that killing a dog suffering from scrabies one has to suffer from leprosy. If

Fifth Special Characteristic

you give pain to others, then we have also to clear the accounts of our deeds. If we agonise some one without any reason, then we have to clear the accounts. If daughter-in-law teases her mother-in-law, then she has to settle the accounts. If a mother-in-law troubles the daughter-in-law then she too has to settle the account.

Always remember that intoxication of post and wealth does exploitation of injustice towards the poor. Man becomes blind during such intoxications. He even don't realises that he has been doing the bad deeds. He does not consider a man as a man. He forgets the God, who has made him. You are also in lower or upper circle and owner of a post. Do glance your innerself, are you not yourself doing exploitation of injustice towards the poor. If you are doing this then avoid it doing injustice towards men, animals, and birds one must have to settle the accounts. Sigh of animals and birds even pinches earlier. If some one due to higher post is exploiting injustice towards the poor then their sigh would pinch then at any cost, avoid it. Sigh of others may not become a horrible sin of your next birth. You may have noted that some people lead a miserable life due to their children and some people live very happily due their good natured children. This also happens due to our previous birth. Some women say that they are grieved due to their husbands. Some men say that they are worried due to their wives. On this earth some people make us grieved and some give us comfort.

As we had sown in our previous birth so we reap. These all are arrears of our previous birth.

These lines of Gurbaani also confirm this fact:

MAAT PITA BANITA SUT BANDHAP ISAṬ MEET AR BHAAEE.

POORAB JANAM KE MILE SANJOGEE ANTEH KO NA SAHAAEE. (Page 700)

Nine Special Characteristics of Sri Sukhmani Sahib Ji

*Mother, father, wife, sons, relations and brothers meet,
Being the association of previous births
But in the end none extends a helping hand.*

Mother, father, wife, sons, relatives and brothers all have met due to connection of previous births. In other words a man leads a happy or grieved life due to his destiny. Some are poor, some are rich but Master of this Universe Blest Guru Arjan Dev, who had a sweet tongued nature, we should be a sacrifice to him who had blessed us such a sweet Baani Sukhmani Sahib of which if you take shelter then it changes our destiny even. It is true that destiny never changes, but those who love the Baani of Sukhmani Sahib and take the protection of Sukhmani Sahib then Guru showering his grace cuts his misdeeds in his dream and even the gallows changes into thorn. Bhai Vir Singh writes, "Destiny can not be erased, but Writer of destiny can erase it according to His Own Will. Our deeds itself are not fruitful, God Himself makes our deeds fruitful. On our deeds always blessings of God dominates."

If one takes the shelter of Baani of Sukhmani Sahib with great faith and belief, presents his body and mind to the Guru, cleans the shoe of the congregation then the destiny could also be wiped out. If these are not erased then what to taste or relish. We should know the method how to cause Guru to agree, we should know the way how to get his blessings. His beneficence can do each and everything. It can erase all accounts of destiny:

DHARAM RAAE DAR KAAGAD PHAARE JAN NANAK LEKHA SAMJHA.

(Page 698)

*Dharm Rai, the Righteous Judge has torn my papers
O Nanak! Now he has settled my account.*

On whom Guru showers his blessings, his account is not

read by Dharm Rai but is torn. You must not become doubtful, believe it. An incident occurred during the period Guru Nanak Dev Ji is a proof of this fact.

When four cheats met Guru Nanak Dev they said, "We are robbers, we have to loot you, but before looting we have made it our rule that we kill the man." Their eyes could not recognise the Lord of two worlds.

Satguru Nanak Dev said, "We agree to die but give consent to our one advice, we are not afraid of death, kill us by what way you like. But if our dead bodies remained here, then Raja finding a clue, would arrest you and you can also get the punishment of death; being a murderer. Therefore first make arrangements to collect fire from some where, so that you may get our bodies cremated. The robbers said, "In this forest from where we can get fire." At this Satguru pointing towards a funeral said, "There in front of you a funeral has been burning, bring some fire from there." Two robbers remained there and two robbers went to collect the fire. There they saw that Yamas have been beating the soul of one man very severely. In their presence some gods came and they said to the Yamas, "Don't beat this soul, we have to take it to heaven with great reverence. The Yamas said, "This soul had done no good deed, by the order of Dharm Raj we have to take to him beating all the way. But you have come here with palanquin, there must be some misunderstanding."

(You must remember that those who do misdeeds they are taken to Dharm Raj by Yamas and those who do good deeds are taken to heaven by gods. But you have to rise above these two. As the mother of fort of Bhangiaan used to say, "Oh Guru Gobind Singh, don't show me your glimpse, because I would not be able to bear your visible

glimpse, but do one favour on me that at the time of my death neither the Yamas nor the gods should carry me to heaven, you yourself should come to take me. Our love for Guru should be also like this.)

Now imagine, our father Guru Gobind Singh is how much great, how much capable and competent he is, his beneficence is how much great. Hearing the words of Yamas the gods said, "You talk true that this soul has not done any good deed, but Guru Nanak in the form of God has come on this earth and he in his ecstasy has pointed towards this funeral with his own finger due to which all sins have been destroyed." This is the real beneficence, understand the hint. This is the matter of Guru Nanak Dev's finger. If the beloved of Guru Nanak want then what to talk of one they can get torn the accounts of millions. When Bhagat Kabir left his mortal body on the cursed land of Haranba then he even evacuated the hells.

HAR KA BHAGAT MARE HARANBE TA SAGLEE SAIN TARAAEE.

If the devotee of God dies in Haranba then he gets swim across the whole army.

Raja Janak did not give the meditation of three hours, only he mortgaged it and got the hell evacuated:

JIN SIMRAN KEEO BIBEK.

EK GHAREE KE SIMRANE PAAPEE TARE ANEK.

Blessed, blessed is Raja Janak.

He meditated God with wisdom and knowledge

With three hours meditation manifold sinners swimmied across.

Now you can estimate yourself that the Bhagats and beloved of Guru Nanak can get torn their accounts then omnipotent Guru Nanak, who is himself God what can he

not do?

Bhai Vir Singh writes, "Like ocean, Guru Nanak's beneficences and rewards are immeasurable, if there may be thousands of sins, they all perish. Our sins may be many but still they can be counted. But Guru Nanak's rewards are countless, we have only to occupy his door.

I am writing these lines having great faith on the Guru that who has created their inner association with Sukhmani Sahib, who has taken the shelter of Sukhmani Sahib with good belief and faith, his every bad account the Guru has to erase. What ever may be the bad account, though it may be of family feud, poverty or of children. It is a reality, see it with my eyes, Guru has many ways to shower his blessings. As it is in case of judges, if they want to liberate some one but according to law he can not be set free, then they themselves explore the thinness of the case.

Similarly Guru has many ways to erase out the bad accounts. He can even erase our bad accounts in our dreams. He can convert the gallows into thorn. His beneficence can change the all sides. Whatever may be written in our accounts, the Guru changing his methodology can erase the bondages. Though it may be demand of this world or the next world whoever takes the shelter of Sukhmani Sahib would not go barehanded.

If someone says you that in your destiny it has been written poverty for twenty five years, then don't worry, don't waver, take the protection of Baani of Sukhmani Sahib which is full of rewards beneficences. Poverty of years goes in months and poverty of months goes in weeks, in days and within hours.

If it has been written in one's destiny that one would

live for thirty years pained by his son, by his wife. Or for so many years his wife would live grieved due to her husband as she behaved with him in such a way for so many years. Now if in ignorance we accept the verdict then what is the use of benevolence of the competent Guru, by touching whose feet we have enjoyed the everlasting pleasure. If we take the protection of Sukhmani Sahib then Guru can reap your crop sown in years in months, sown in months in days and sown in days in hours. It is true that whatever we sow, so we have to reap it, but his gift can change it on any side. By taking the shelter of this holy Baani we can achieve all comforts.

There lived a great man, known as Sant Sangat Singh Ji of Kamaalee-e-waale. He generally used to deliver sermons on Gurbaani and unified the men with Sukhmani Sahib. There is one Gurdwara known as Gurdwara Tobha Bhai Tek Singh. Once the Saint came out of the Gurdwara after delivering his sermon. Then a Muslim resident of Jalandhar named as Abdul Karim met him, his wife's name has been written in history as Noor Bhari. Abdul Karim fell at the feet of the Saint and said, "O man of God, hear my request also. Hearing this Saint said, "Tell, what you want to say." The eyes of Abdul Karim filled with tears and he said, "I have come from Jalandhar, we had some business in Jalandhar but destiny has not kept our company. We have been declared penniless and hankering from door to door, we have reached here. We have been hungry for four days. We have not received bread from anywhere. We have no place to live. We are wandering on the roads."

Hearing this Saint's mind filled with mercy. He took them to his Dera. There he served them meals and gave them clean clothes to wear. The young Mohammedan saw that many people come to meet the saint and tell their

hardships and this saint tells his devotees to recite certain portions of Gurbaani according to some rules.

They belonged to Mohammedan religion but seeing all these things, they took shelter of saint and had a faith on him. They said, "Please also bless us such a Baani by reciting which we may get rid of poverty. Shower your grace on us also." The saint seeing their condition, seeing their love and faith, closed his eyes and thinking over it for few minutes opened his eyes. A Singh was standing nearby. From him he took a paper and pen. The Saint knew to read and write Urdu. In Urdu he wrote one line of Sukhmani Sahib.

PRABH KAI SIMRAN RIDH SIDH NAU NIDH.

(Page 262)

*In the meditation of Lord, are wealth,
Mythical powers and the nine treasures.*

As the Saint used to give the doze, seeing the condition of his patient. He thought he might not be able to recite the full text of Sukhmani Sahib correctly. So he wrote one line of Sukhmani Sahib and said, "Recite this line with great devotion and faith, God will shower his blessings on you." That Mohammedan was so engrossed in reciting that line, that he used to recite it even in his dreams. Meaning of this line is that reciting the Baani, remembering the God we get all mythical powers and nine treasures of wealth. Mohammedan young man and his wife both were living in the Dera. They were doing the service and reciting the line of Sukhmani Sahib.

Hardly they had recited that line for three days, when on the fourth day a military man having the rank of subedar, came inside the Gurdwara to pay obeisance. At that time Mohammedan pair was serving there. Subedar saw them and asked them, "Who are you?" The man told

him the whole story, "We have been reduced to penniless, my wife is with me, we have no place to live, we are very much grieved."

(Here I think a man should lead life, having fear of God. I have concluded in my life, if we become rich with wealth, with worship or from any speciality, due to post, etc., we should always live having fear of God. Who knows where in which position God may convert you one day.)

BHEKHAAREE TE RAAJ KARAAVAI RAAJA TE BHEKHAAREE. (Page 1252)

He makes a beggar to rule an empire

And a king, He turns into a beggar.

(If you rise from any aspect and become rich, never forget your earlier days. They are very fortunate who remember their previous days as who was I and if some one forgets him after getting his boons and becomes conceited, then God again scrutinises him and takes his test)

Military Subedar after hearing their story said, "I am a great Land Lord, but I am serving in the army, if you take responsibility of protection of my land then I provide you a place for living and I would also pay you sixty rupees as monthly salary."

(This is an incident of 1899 A.D. At that time salary of Rs. 60/- was more than sufficient.)

He said, "We accept your proposal." Please scrutinise it carefully. They had recited one line of Sukhmani Sahib only for three days. Which had opened door of their destiny. Both husband and wife had become so poor that they had lost each and everything, they had lost their house and were hankering on the road; they had nothing to eat. By reciting only one line of Sukhmani Sahib for three

Fifth Special Characteristic

days, their bad luck dispelled. They also got a service and a place to live. This is called the destiny.

The Mohammedan realised that what saint had given him in writing, the reciting of that line had shown its effect. On the other hand that Subedar also realised, what type of is the house of Guru Nanak, I had been searching the suitable man and this man had been searching the job. Guru Nanak had united both at his door. Getting permission from the Saint both husband and wife accompanied Subedar and reached his village. There he very honestly worked very hard. Here is one thinness. In our life we generally forget God and our previous days.

DAAT PIAAREE VISARIAA DAATAARA.

(Page 676)

He loves gifts and forgets the Giver

The wretched never thinks of death.

That Mohammedan was working in the fields, but he never abandoned the recitation of that line. As he was supervising the fields, he was reciting that line of Sukhmani Sahib also. Due to recitation of that line yield of fields increased two times. I am writing these lines with full faith and belief.

If you are also a farmer, you are working in the fields, then recite the Baani of Sukhmani Sahib keeping some water in front of you. Then spray that water in your fields, it is certain that your crops yield would become two times. This is the boon of Baani. This is all a matter of faith and contentment.

Seeing the yield of the crop, Subedar became very happy and increased the monthly pay of that Mohammedan from Rs. 60/- to Rs. 70/- He never abandoned the recitation of that line of Sukhmani Sahib. As he recited the line of Sukhmani Sahib advancement

kissed his feet. Subedar became owner of many pieces of land. Next year he offered the Mohammedan to take his entire land on contract and asked him to pay the contract money only.

Next year that Mohammedan worked on that land. Due to boon of Sukhmani Sahib, if he was touching the clay, that was converted into gold. In two to four years he became owner of many fields. In that village his honour and respect increased. The residents of that village made him Nambardar. Even becoming very rich and getting great respect and honour, he did not abandon the recitation of that line of Sukhmani Sahib.

It is said that after ten years that Mohammedan along with his wife again met that saint and after paying obeisance said, "O saint! I am that Abdul Karim whom you offered a line of Gurbaani, when I was penniless and destitute. Due to recitation of that line I have become the owner of one hundred acres of land and have become Nambardar of my village. I have now constructed my own house. Sons play in my courtyard. Due to boon of that line I have got all the worldly gifts, I have found all achievements of this world. Now show your benevolence and gift me with such a hymn by which my next world may be rectified. At this the saint writing the next line of Sukhmani Sahib, handed over to him.

PRABH KAI SIMRAN GIAAN DHIAAN TAT BUDH.

(Page 262)

By meditation of Lord, a man obtains

Divine knowledge, contemplation and essence of wisdom.

and told him to recite the first line always and to recite second line for two hours at night. Then you will get your next world to be rectified.

Fifth Special Characteristic

Due to these lines that Mohammedan developed such a great love and respect for Sukhmani Sahib that he bought one Sukhmani Sahib in Persian Alphabet and placed that on a higher and holy place and gradually learned the recitation of Sukhmani Sahib by heart. He himself, his wife and children were reciting the text of Sukhmani Sahib daily and they got their this world and next world rectified. See! A Mohammedan took the shelter of this holy and blessed Baani and made his destiny sound and of good quality and even rectified his this world and the next world. If anyone recites this Baani with great faith and contentment then it even changes the destiny.

There is one devotee of Amritsar city. He is not a great businessman, he lives from hand to mouth. He works on daily basis and that is not even permanent. He had a family. He became debtor of Rs. eighteen thousand. Many people making small schemes spend their money in committees. One man started a scheme of six thousand rupees. Whose chit emerged first, he collected Rupees six thousand and he even was exempted from giving any installment in future. That devotee contributed Rs. 200/- per committee and in this way made payment of three committees. First committee emerged in the name of another man but second committee emerged in name of this devotee whose name is Surinderpal Singh. Next month again chit of Surinderpal Singh emerged. He got Rupees twelve thousand in two months. All were astonished to hear this. What is this magic. But O my beloved readers! The astonishment lost its limit when next month again the chit of Surinderpal Singh emerged again. After getting eighteen thousand rupees, he cleared all his debts. He was even exempted to pay the further installments in future. As he was our companion so we asked him, "How it has

happened?" He told us that he had become the debtor of eighteen thousand rupees. When I had to clear the debts I determined to pay the committees, then I standing in front of Guru Granth Sahib took its shelter and requested, "O True King! I hear in congregation that Baani of Sukhmani Sahib helps every where, I will recite daily the five texts of Sukhmani Sahib. Please do me a favour that chits of my name may emerge first so that I may be able to clear my debts." These are all blessings of Sukhmani Sahib. Due to reciting of five texts of Sukhmani Sahib in my house, I have cleared the debt of eighteen thousand in four months. God Himself had created this procedure. Manifesting himself and standing in front he can't say, "Take these bundles of Notes."

He had to create the procedure and he could make it even through others. Understand the hint yourself. Due to destiny some are rich some are poor. Now the rich man manages to make both ends meet, but where will go the poor. If he takes the shelter of Sukhmani Sahib, if it has been written in his destiny that he has to suffer the poverty of two years then that poor man can dispel his poverty in two months, two weeks or two hours. All the mythical powers and nine treasures would run behind him. The Baani of Sukhmani Sahib has such blessings that it erases all our bad deeds. If certain boon has not been written in the destiny of someone, but if someone with good faith, takes the shelter of Sukhmani Sahib then he will never go empty handed, he must get his bag to be filled.

God provides us boons of four types. First type of boon is due to destiny. You must note, whatever has been written in our destiny we automatically receive that in due time. Comforts written in destiny we get at proper time.

This is the reality.

At Amritsar there is one family, who has three daughters. They are so poor that they eat meals at one time and at second time, they go without food. They are so poor that sometimes after eating parched grams they drink water. They purchase grams worth two rupees and eating it they feel satisfied. In this way they are passing the days. This is also the law of nature.

(Due to this, saints say that from the worldly aspect always see the people who are more poor than you. Then you will get the state of spiritual calm; if you will see the man of upper class then you will get anguish and soreness that where he has reached, and where I am standing. If you have your own house then see towards your tenants, who has only one room. Who has only one room, they should see towards those people who live on the road and pass their night sleeping on their rickshaws. From the worldly aspect if you will see towards those who are economically more poor than you, then you will get the state of tranquillity. From the religions aspect see towards those people who are higher than you; then you will become free of ego and jealousy. If one get up at 4'O clock in morning then he will see towards men, who get up at 7'O clock then ego will manifest inside you and if a man getting at 4'O clock will see towards a man who gets up at 2'O clock then ego will vanish.)

I was writing that whatever has been written in destiny that we get automatically. That family lived in horrible poverty. That family had three daughters. Middle daughter who was twenty two years old, to her God had blessed charming beauty. There lived a multi-millionaire family at Delhi. They saw that girl some where. They selected that

girl for their son. One day they talked about that girl with members of her family. Next day they presented a scarf to the girl as a ceremony signifying approval of the match and made her prospective bride and at same time performed the marriage ceremony with circumambulations of Guru Granth Sahib and took the palanquin of the bride to her in law's house. Now think about it carefully. It is all a game of destiny. Two or four days earlier the girl was living in poverty and now she was married in the house of multi-millionaire, where all the rooms were air conditioned, where were servants, cars and all other facilities. It means it was all written in her destiny which she received with the passage of time. Second method is that God gives boons through blessing. Suppose there is no boon in your destiny but when after reciting the Baani a man prays then Satguru blesses his boons; he fills his lap. Third method is that sometimes Satguru according to his pleasure, glancing at the human beings says "Demand your requirement, being pleased to see the service asks", What do you want? When Satguru Ram Dass was pleased to see the service of Bhai Aadam he sent for him and said, "Demand your requirement for which you have served so earnestly. Fourth method is that God carries the boon in his hand and waits, when His devotee strikes the intuition, he showers the boon on him.

Sukhmani Sahib's fifth greatness is that even it changes the destiny. Boon which had not been written in our destiny by additional recitation of Baani of Sukhmani Sahib with daily Nitnem, we receive that boon also.

There is one story that in one house a crippled son was born. When that boy grew ten-twelve years old, he heard that his parents were selling to one of their relatives, "In

our house a crippled son has born, we have to take care of him, we have to serve this worthless fellow." That boy had a metaphysical nature. He believed on one God. He said to his parents, "I take what the God gives me only God takes care of me, who are you?"

Hearing this his parents were enraged. They had already vexed of him. They made up their mind to abandon him in forest. "Then he would know who takes care of him, who feeds him" they said to themselves. They took him with them and abandoned in the dense forest. He was a devotee of God. In the forest he sat with legs crossed on the ground and engrossed himself with the feet of God.

One day Naarad Muni happened to pass by that way. When he saw the crippled young boy sitting in deep meditation he said, "I want to give you one thing." Now what I want share with you, please listen it attentively. Hearing the words of Naarad Muni, the child said, "Will you give it to me from your own pocket or from my destiny?" Naarad Muni said, "I will give you from your destiny." At this the child said, "What is in destiny that I would get automatically, if you can give me something from your own pocket, then give it to me." Naarad Muni again replied, "Whatever I will give you that I have to give from your destiny. I can not give you anything from my pocket what has not been written in your destiny in your fate that can not be given to you. You will get whatever is written in your fate. But blessed is Guru Arjan Dev Ji, how much blessed we may call him that is meaningless. Reciting the Baani of Sukhmani Sahib we get such boons that even had not been written in our destiny. Only thing we require to do is that we should recite the text of Sukhmani Sahib with good faith and contentment. We

should love the Baani of Sukhmani Sahib. Then Satguru Himself showering His boons and erases the past deeds of his devotees.

Some one asked Baba Ishar Singh, "Is destiny great or worship?" Baba Ji said, "Guru Nanak who has created these things, seek his feet. He ever is great, he can do whatever he likes. He can change even our destiny where there is deficiency, he can compensate."

How many have been rewarded by reciting the Baani of Sukhmani Sahib, how many have got filled their laps, how many have got changed their destinies, if we write about this then many volumes could be compiled.

Once there lived a great man, named as Ram Kishan. Through Keertan he showered praises of God at his Dera. There Keertanee of Guru's house, Bhai Bhag Singh also sang the Keertan. After the conclusion of Keertan the congregation dispersed, but Bhag Singh and his wife remained there. Saint asked them the reason of not going to their homes. Bhai Karam Dass was also sitting there. He requested the Saint, "Baba Ji! Eighteen years have passed to the solemnization of their marriage, still they are issueless. The Saint smiled and said, "Keertanee of the house of the Guru is still issueless, still is devoid of child. After sometimes he spoke, "The root of Guru's Keertanee is evergreen, is ever planted. Then Saint took some water in a bowl and reached there where he was residing. There at a higher place Guru Granth Sahib was placed in open position. There were some step which led to that place where Guru Granth Sahib was placed. Baba Ji collected some dust of those steps and mixing it with water asked Bhag Singh's wife to drink. He also asked Bhag Singh and his wife to recite one text of Sukhmani Sahib daily. With the

Fifth Special Characteristic

passing of the time a son was born in the house of Bhag Singh. Note the subtle point, Bhai Bhag Singh had remained issueless for eighteen years and with the blessing of Sukhmani Sahib, he has been rewarded with a son within a year. This son became famous musician (Raagi) Heera Singh. He served the nation with great honour.

Remember this subtle point. Guru's Sikh never have their lines engraved on the hand or on the forehead. There was one attendant of Baba Nand named as Madhusoodhan Singh, once he went to Delhi and met his friend. There his friend was a great astrologer of Delhi. He placed his hand before him and said, "See my hand tell what has been written on it?"

It is said that astrologer was a great renowned astrologer of Delhi. He took the hand of the attendant in his both hands and suppressing tears in his eyes said, "O attendant! A Sikh never bears lines of fate on his hand." The attendant was astonished to hear it and said, "Does a Sikh carries these lines written anywhere else?"

Astrologer took the attendant in the room of Guru Granth Sahib and said, "When Guru's Sikh rising at the ambrosial hours after bathing recites Nitnem, Japji Sahib, Sukhmani Sahib and after that engrossing himself with the feet of the Guru recites the Ardaas, "O Satguru! Pass my this day peacefully and comfortably." Then his all lines come in the feet of Guru Granth Sahib."

I am writing these lines with full faith on Guru and with full faith on Gurbaani, that the man who is regular in his routine of Sukhmani Sahib and loves Sukhmani Sahib from the core of his heart for whom the Baani of Sukhmani Sahib has become his sustenance, his bad lines Guru keeps under his feet. Hearing these words of the Astrologer the

attendant was astonished and in order to clear his doubts he said, "Being a renowned and distinguished Astrologer of Delhi, if you say such words, then why are you carrying on this business? Hearing this Astrologer said, "The people of Delhi are very rich. I am doing this job only to loot the people of Delhi, because the people have their belief on blind faith. Many astrologers of Delhi are exploiting the common people and realising countless money.

It is an incident of sometimes back. At Amritsar a Sikh youth met me and said, "These days my business is facing an economic recession. I was going to tell him something that he again spoke, "But it seems me to revive" I asked him, "How do you know that it would revive now." He said, "I have met a Pandit he has told me that my business is facing economic recession but reading the rays of my forehead said, "Sun god is some what angry with you due to which your business is running at a loss." He had advised me to give some water to Sun by adding some red oxide of lead in it. He had asked me to do this work for seven days then my business would become normal."

Hearing his talk I said, "I will not say anything about it now, I will see you after seven days." I met the same Sikh youth after two-three months. When I asked politely about his business then he said, "When I met two-three months earlier then I had a debt of seventy thousand but it had now expanded to quarter and million. I asked him, "Had you supplied water to sun adding red oxide of lead for seven days, had it not proved fruitful." He said, "I have supplied sun, water mixed with red oxide of lead for seven days but it had proved useless." I said, "If you had leaving the boat of Guru, not gone on other side, during the time of calamity and had taken the shelter of Sukhmani Sahib

Fifth Special Characteristic

then your debt would have been reduced instead of increasing further. It is possible it would have become nil, but you had taken shelter of others instead of Sukhmani Sahib.” This is the fifth special characteristic of Sukhmani Sahib. It is competent to change the destiny. If Guru showers his grace and after reading this speciality of Sukhmani Sahib in our heart an iota of faith manifests then after reading the Baani of Sukhmani Sahib, our bad deeds are erased and which boons has not been written in our destiny after reciting the Baani of Sukhmani Sahib. These also are written in our destiny and after requesting the Guru, then Guru showering his grace fills our laps.

Whosoever with devotion, faith and contentment takes the shelter of Baani of Sukhmani Sahib, his destiny must change. He would be able to get his bad deeds torn by Guru. Who ever takes the shelter of Sukhmani Sahib with devotion, faith, tradition, method and skilfulness, he gets his laps filled with grace of the Guru.

5. By reading fifth special characteristic of Sukhmani Sahib we understand that reciting the Baani of Sukhmani Sahib with devotion, faith and contentment even our worse destiny changes. If you with the grace of Guru atleast recite one text of Sukhmani Sahib and it becomes your daily routine then we will consider that our this effort has proved successful.

SIXTH SPECIAL CHARACTERISTIC

***The Baani of Sukhmani Sahib
even changes opinions and
reflections of others mind.***

(Changes a man of demon tendency to a man of godlike inclination)

Our body consists of five elements; The earth, the sky, the air, the water and the fire. The Baani of Sukhmani Sahib is such powerful that it can even change the five elements. You may have noted that some members of your family possess a very furious nature. If one has three sons, among those one keeps a fiery nature. Some say our daughter-in-law is very sharp. The reason is that those men who possess very furious nature. They keep element of fire more in their body. The great men say that lion is a very cruel animal. It jumps at his prey with a sudden explosion as in lion elements of fire are greater in number. When on the other the goat has a very polite nature as in goat the elements of earth are in abundance. Therefore she possess a very polite and peaceful nature.

In all human beings nature of man's habitual behaviour directly depends upon five elements. Sukhmani Sahib's Baani possesses such a potency that it can even change the five elements. Great saint Baba Nand Singh used to say that when the child takes birth, child's grand mother, or

grand father, or mother or father or any member of the family should recite one text of Sukhmani Sahib in loud voice so that child may hear the Baani. The reciter should not mind about the state of the child, though he may be asleep, playing his games or drinking milk. Sukhmani Sahib has such a power that child would not become self-oriented.

Sant Wisakha Singh was a great saint. Once he was delivering his sermons; Sikh sangat had gathered there in great number. One child was sitting in the congregation. He was dissolving the concentration of the congregation due to his frolicsomeness and noise. The saint also noticed it. When the child climbed the stage then the Saint caught his hand and said, "Who is the mother of this child, she must stand up." Mother of the child got up and reached near saint. The saint asked the mother, "If a tree bears bitter fruit then is it the fault of fruit or tree?" Mother said, "It is the fault of the tree." The saint said, "If in your house this stupid child has born then it is your fault. At this mother said, "I am also in grief due to this child. Sometimes I say it would have better if this child had not born in my house."

At this Baba Ji lost in meditation and after sometime said, "Tell me the truth, before the birth of this child what were you doing." She said, "I remained issueless for many years some one told me that reaching at the crematorium, light the lamp at midnight, you would be rewarded with a son."

Hearing this saint said, "In the crematorium there live evil spirits or ghosts and they have to give nature to the children like them. If you had gone to the house of Guru Nanak and requested for offsprings then you would have

got the sons and daughters like the gods.”

Abandoning your Guru you have gone on the other side, so you have got such an issue.” (Here also note the subtle point, when we become late to get the boon from our Guru, then we atonce knock the door of hypocrites. Always keep your faith on Guru. After reciting the Baani of Sukhmani Sahib, request to Guru Nanak Dev to give you the boon, then God sends some holy soul.)

Hearing the words of that saint, the mother of that child wept and said, “I have done a blunder mistake, abandoning the door of the Guru, I have worshipped the crematorium. Now tell me the true way. The saint said, “Taking this child in your lap, recite the Baani of Sukhmani Sahib. Due to blessing of the Baani, this child will get his intellect changed. His actions of ghosts would change into actions of gods.”

I have been writing this with a great faith on Gurbani that if any woman's husband's nature is very furious and rash then daily keeping some water in a pot recite the Baani of Sukhmani Sahib and then give that water to your husband for drinking, the nature of your husband will change gradually. Baani of Sukhmani Sahib has such strength that it even changes the five elements. This is the sixth speciality of Baani of Sukhmani Sahib that it even changes the opinions and reflections of other's mind. We must understand the characteristics of this tendency, godlike tendency is that, which has qualities of a god, compassion, pity, mercy, patience, tranquillity, truth, contentment and pardon are qualities of such a man.

Ghost tendency means having the qualities of a ghost. This is also called a crow tendency. The crow is not counted among the good birds. He is very clever, cunning,

Sixth Special Characteristic

active, selfish, self seeking, he usurps the right of others and eats and teasing others, he feels happy. You must have seen that when a crow sees the injured animal, it at once sitting on his back, pecks the wound. He even pecks his intestines. When crow sees that animal has been feeling pain, then he takes great pleasure in eating the intestines of the animal. There are many people in this world, who had not enjoyed in company of saints and had no connection with holy hymns. They always remain men of crow tendency. They always remain clever, active, faithless and cheats, they usurp the rights of others and eat and feel pleased making others miserable and painful.

Don't take it otherwise, this world is full of such cheats, who possess such tendencies. Within relatives or in neighbourhood, if they had enmity with anyone, they always think, how to hit below the belt; how to downcast others, how to aggrieve others. A man of such a tendency, uses his all resources, even goes to courts, he aggravates to make his enemy to be more troublesome. He feels happy by injuring others and even sends his own men to harm or kill him. Such men of ghost tendency always try to get others entrapped in false cases.

Blessed is Guru Arjan Dev Ji, how many times we may call him blessed, that is little. Sometimes we show such a spontaneous love for him that even small parts of body want to be sacrifice to him; who has blessed us such Baani full of great boons. If you are tired of somebody, he even does not accept your request, then increase your routine of recitation of Sukhmani Sahib. If any body harms, you, aggravates you, then don't try to harm him, instead increase the routine of recitation of Sukhmani Sahib. Then it would be duty of the Guru to change the reflections of

other's thought. From whom you are tired of due to ghost tendency the Baani of Sukhmani Sahib will change his mind for you and his opinions would become having the tendencies of godlike people.

I have read in a book some holy words. There were written in some question-answers. There was one question that if an atheist oppresses some saints, then is it necessary that the saint should respond him?

Answer was written as such:

HAR JAN RAAM NAAM GUN GAAVAI.

JE KOEE NIND KARE HAR JAN KEE APNAA GUN NA GAVAAVAI.

(Page 719)

Slave of the Lord, sings the praises of Lord

If some one slanders him, he should not abandon his excellence.

If some one teases the Saints, Gursikhs then he should increasing his routine of Baani pray Ardaas that such a man who has gone astray, please removing the filth of his heart, bring him on the right path.

You must have seen in your life, in your neighbourhood, in your home, living in the society some people address you with odd words, when you are without any fault or some people tease you knowingly. Don't try to fight with them, instead reciting the Baani say the Ardaas. When you after reciting Baani, will pray in the feet of the Guru and say, "O Satguru! Please remove the filth of his heart, then Satguru do showers his grace and removes the filth of other's mind.

If you have to go to meet an officer of a department and you talk with him about some important transaction. When you want to go to recite one text of Sukhmani Sahib

and after that say a Ardaas in the feet of Satguru, "O True Satguru! I am going to meet an officer of so and so department, I will have a talk with the officer, but officer will hear me and accept my proposal only, if you sit in his heart. I am writing this with conviction that Satguru will reach there earlier than you."

It is a great gift, your business should be legal, not illegal and true according to Gurmat than this Baani even changes the minds of others.

In Canada there is one city known as Saree. There is one Gurdwara known as Dasmesh Darbar. There Satgur has taken our service for four-five days for reciting the Keertan. There one day Guru took our services from eight to nine P.M. we recited Keertan there. There is very strictness of time. At correct 9:00 Anand Sahib starts at 9:05 Ardaas at 9:10 Hukamnama, at 9:15 Sukh-aasan of Satguru's saroop and at 9:25, all come out of the Gurdwara.

When I came out of the Gurdwara a Sikh met me, he was tall than me about eight to ten inches, a big beard, duly manifested, age about fifty five years, with his one hand he embraced me and said, "I have to discuss with you one important matter." I thought in my mind he might be fundamentalist. He might have noticed some thing odd in my religious discourse, he want to talk about that. I said, "We will discuss this matter after meals." He said, "I want to discuss it just now." At this I concluded that he must have reservations at some places. Because in congregation come men of four types. First are Oonghe, who sleep in the congregation, second are Soonghe, who come only to find fault (I make it clear that only he commits error who does something) If today I have committed error then I will

rectify it tomorrow. Therefore never shirk to do good work, do your work firmly and resolutely.

One person told me that administering of Nectar goes at a large scale but some abandon it after getting baptised. I said, "We do not see how many have abandoned. If one hundred Sikhs have been baptised and from this one hundred if five abandon then ninety five remain baptised. I am writing this that due to faults of others, one should not abandon to do good works. A man learns after committing errors. Try to amend your errors by the grace of Guru. Don't abandon to do the good works. That man told me that he wanted to discuss the matter there and then, he took me aside and said, "In Canada I have engaged my daughter but in-laws of my daughter ask for non vegetarian meals, but I don't want in the marriage of my daughter the slaughtering of animals." When he said these words I thought that he was not such a man who always found faults. I removed his hand from my shoulder and said, "Have the conversation standing in front of me." He came in front of me. Then I said, "If the in-laws of your daughter ask for a non-vegetarian food then having a meeting with them request them, that we would present them good vegetarian food only." He said, "Instead of once, I have met them twice but they stress that they will take the non-vegetarian food only." I again asked him, "When you have met them twice, have you ever taken the Guru with you?" He was very astonished that how the Guru could be taken along with. A common man thinks that Guru is very far; but those people who have great love and devotion for the Guru they know how near is the Guru and how he acts.

Sixth Special Characteristic

KAHE RAVIDAAS HAATH PAI NERAI.

(Page 648)

Oh Ravi Dass! The Lord is nearer to us than our hands and feet,

So let it happen, what may naturally happens.

Whose third eye hasn't open, who have not eyes worth seeing, only they consider him very far. Men of great devotion always feel that God is with them. Guru's hymns does not only present philosophy but these are past realities.

SO SATGUR PIAARA MERAI NAAL HAI

JITHAI KITHAI MAINO LAE CHHADAAEE.

(Page 588)

That Beloved True Guru is with me

And gets me delivered where ever I may be.

I requested him, "One again get the time fixed with in-laws of your daughter and this time don't go alone, but have the Guru with you. He said, "How is that possible?" I said, "What ever you get the time fixed that day get up in the ambrosial hour at about 3 A.M. He said with great astonishment, "At three O clock in the morning." I said, "Guru does not accompany for nothing." He said, "Yes, I will get up." I again said, "Getting at three O clock, take bath along with your hair."

In the words of Baba Nand Singh Ji, "Cleanliness, Truthfulness and God's manifestation are in consonance. Keep cleanliness in abundance, this is also a rule of Sikhism. In Sikhism superstitiousness is also forbidden. But Sikhs have been ordained to keep cleanliness. In whose kitchens there is pollution, in that house God never pays his visit.

This line of a hymn confirms:

SUCH HOVAI TA SACH PAAEEAI.

(Page 472)

*If you are unpolluted, then alone
You shall obtain the True God.*

After this I said, after taking bath recite the two texts of Sukhmani Sahib at one sitting and after that pray at the feet of Satguru "O True King! I am going to meet the in-laws of my daughter, please shower your blessing on me, keep your company with me." I said doing such a method if you will go there then you will reach there afterwards, but the Guru would reach there even earlier than you. This is the incident of Saturday night. Next day on Sunday we were performing the duty of Keertan from twelve to one in that Gurdwara. After performing the service we were sitting in the community kitchen; at that time same Sardar came and said, "Bhai Sahib! Congratulations." I said "Congratulations for what?" At this he said, "What formula you had told, that I had utilised at night. I phoned to my relatives that I want to meet you. They fixed the time and asked me to reach at 9 A.M. at their house. According to your advise I got up at the ambrosial hour of 3 A.M. and took bath along with my hair and in my life first time recited the two texts of Sukhmani Sahib at one sitting and preparing the Karah Prasaad I prayed at the feet of Satguru and went to meet them. They were two or three men and we were two.

He told me, "I was just going to request them that they should not stress for non vegetarian food to be served during the marriage." Then my relative said, "You have told about this already for two or three times, if your mind does not agree to serve such a food, then whatever you say we will accept." Then that Sardar said, "I thought in my mind, how this man's mind has changed, there was

time when this man was not obliging to my proposal at any cost. But during my meeting he changed to such an extent that he accepted my proposal without any hindrance. How has he agreed to my proposal within a minute. I understood that whose hymns reciting I had gone there that Guru before my reaching had sat on the heart of that man and had changed his mind.

It is true that blessed Guru Arjan Dev had left us physically, but even today if one takes the shelter of the Baani of Sukhmani Sahib and after clinging to the feet of the Guru prays, he reaches there even today. Reading this incident you can yourself guess that how the Guru sitting in one's heart changes his mind, he can even change his ghost tendency.

Some time earlier a man who was very afraid and was feeling uneasiness came to me and said, "So and so man is very furious about you, he is speaking very odd words against you." Hearing his words I was engrossed in deep thinking that I have neither enmity nor hostility nor feud with anyone, that man must be a prey of misapprehension. I must meet him and through conversation his misconception should be removed. As that time was about 3 P.M. and I was in hurry, I had no time to recite one text of Sukhmani Sahib. So I putting my towel around my neck requested in the feet of Guru, "O True King! I have received a message that so and so man is very angry with me, I have no jealousy with him. I am going to meet him so that I may know what misconception he has in his mind. He is very angry and full of wrath. Please showing your grace, sit in his heart and solve this problem yourself."

Now what I want to share my opinion with you that at that time I had no time to recite Baani of Sukhmani Sahib.

So I requested in my prayer that whatever time I have to spend their returning back to my home beside Nitnem I will offer you then recitation of one text of Sukhmani Sahib. It means if you have ample time then before going recite one text of Sukhmani Sahib, but if you are in hurry and have no time to recite the Baani then in your prayer take a pledge that you would not do any thing else until you recite the Baani of Sukhmani Sahib.

Now I tell you my own story, what happened with me. That man for whom I have heard was very angry with me, when I after taking the shelter of the Guru reached his house, then he was astonished to see me there. Asking us to stand in the gate, he asked his wife, "Drip oil atonce at the door, see who has come."

Seeing this I said in my mind, "O Satguru! I have received a message that this man has been very angry with me, but he is dripping the oil in my honour. Only those people are let to pass through the door after dripping the oil, who are considered to be very honourable. I said, "O Satguru, it is all due to your blessing, you have been sitting on his heart even before my arrival and have changed his mind."

I have shared this incidence of my life with you only to tell you that whoever, who so ever, takes the shelter of Sukhmani Sahib takes the protection of this holy Baani and prays in the feet of the Guru, Guru Sahib, showering his grace even changes the mind of other men.

I share with you another episode. In Delhi there live my many friends. One of them has two daughters. Both studied in the college. It is an episode of few years earlier. We went to Delhi in order to recite Keertan and that family met me. They were very worried, even tears were

in their eyes. I asked the reason of nervousness, then they said, "I have two young daughters. In our neighbourhood there is one young boy. He is some what of a rascal nature and teases my daughters. Even it has become very difficult for my daughters to go outside the house. We due to gentlemanliness or I being the father of two daughters, am unable to do any thing. The family members of the boy are also with him. They daily threaten that marry one of your daughter with our son. That boy is very wicked. Being a Sikh, he has shaved his hair. He is habitual of excessive drinking. After drinking wine he roars. They do such worthless mischiefs, that wherever we want to engage our daughters, they reach their and after talking nonsense, they break the engagement. We are very worried and does not know what to do. Neither we can abandon our house, nor can face these rascals. We have such wealth of daughters, due to bad reputation even we can't report to police. We also fear the rascals can do any type of movement and afterwards we might have to repent.

When I heard all their story, then becoming the slave of the Guru requested them, "Your whole family should recite the five texts of Sukhmani Sahib daily and after the end of week prepare Karah Prasaad pray to the Guru," O Satguru! You yourself respect the woman and protect him. These girls are yours, please protect them yourself, solve this problem yourself." Due to my request they made it their routine to recite the five texts of Sukhmani Sahib daily.

This matter is even beyond thinking. The recitation of the Baani of Sukhmani Sahib, God knows what miracle did or what wonderful act worked. This knows Satguru or the parents of the boy that what force over exerted them that

after six months parents of those girls came and very happily said, "Due to recitation of the Baani of Sukhmani Sahib that family's face has been changed on the reverse side. Now that boy even if happens to meet in the way then he even changes his side of the road." They said, "We ourselves do not know the miracle of this wondrous act. The boy who had been teasing our daughters since many years, how has his mind been reversed from this side." I said, "We have been not able to see the miracle of Satguru, the Baani of Sukhmani Sahib possesses such a quality that it can solve the all problems of mankind.

After some time they again met me and told that due to blessings of True King our both daughters has been married in the houses of Gursikhs and our both girls have been leading a very happy and peaceful life. They said, "We could not understand since then that boy has never come in front of us.

Hearing this my devotion and love towards the Baani of Sukhmani Sahib increased. That the Baani of Sukhmani Sahib even changes the minds of others.

See what is this a lovable incident and matter of respect and honour. Sometimes when someone is quite ignorant and had not enjoyed the company of a saint and that man having enmity with someone and that man tries to recite the text of Sukhmani Sahib in order to harm his enemy. But the Baani of Sukhmani Sahib is so sweet that it does not harm the enemy but it changes the mind of the enemy whoever recites the Baani of Sukhmani Sahib. The Baani of Sukhmani Sahib even removes the demand of to cause grievous harm to others. Because it is nature of a worldly man. That if one harms the others, then they give the reply in the same language. But some people who

Sixth Special Characteristic

achieve higher positions they even pardon the evildoers. But to do good of the evil doers this has been given to Gursikhs by Guru Nanak. That is Bhai Nand Lal has said:-

*Bad elements are treated badly
But some wise men pardon them.
They do righteousness even to bad elements
This has been taught to them by Guru Nanak.*

There was a young boy who had adopted the Gursikh way of living recently. He did not know that Gursikh way of living, they even pardons the guilty persons.

As he had joined the congregation recently, he heard in congregation this notion that if one recites the text of Sukhmani Sahib with intention then his desire is fulfilled. That youngman had enmity with one of his companion. He resolved that he would recite two texts of Sukhmani Sahib daily, if his companion would be harmed.

Now note the subtle point, how the Baani of Sukhmani Sahib is sweet. This Baani did not harm his companion; but it changed nature and temperament of that young man. Which temperament contained the desire of taking revenge. This Baani made such a place in his heart that the desire of revenge vanished from his heart. In another words if any one due to ignorancy recites this Baani to harm others, but this Baani instead of harming others, changes the nature of man, who recites the Baani, sometimes even wicked nature is eliminated from the heart of the recital.

Blessed is Sukhmani Sahib, if someone due to ignorancy recites this Baani to harm others, then it does not happen that this Baani harms others but instead this Baani eliminates the wickedness of the recital.

Though Guru Arjan Dev have gone physically but his blessings, his boons and his donors are with us. They have not finished. When we hear stories of showering of boons, then we go a thousand times a sacrifice to Guru Arjan Dev Ji.

There is one incident of Varjeenia family. There someone was betrothed some where. This is the time of Kalyug. Some people do not bear the happiness of others. Some one poisoned the ears of the father of the body that whom you have made your relative, he does not behave as your equal in wealth and in your status. Tomorrow what would be your respect in your relatives.

Now if that man had been a Gurmukh, he would not have cared about such nonsense talks, as the Gurmukh rises above such utterances. He lives under the Godly watch and lives for the God. His all worldly desires and worldly appetites get exhausted.

Only one name becomes his life's shelter, while a common man lives in worldly watch. He keeps worldly desires in his mind, he keeps the desire of praise and glory, he keeps a desire of wealth. When he does not get respect and praise or he does not get service of his liking then that man living under worldly watch and could not bear such draw backs.

That man had a worldly tendency. That poisonous talk was engraved in his mind, had he been a man of Godly tendency then he would have not cared about such poisonous talk. As that talk was engraved in the mind of the boys father so he told his family members that we are going to break away this relations as the parents of girl does not seem to be as our equal in wealth and our status. But coincidentally such a situation arose that boy wanted to

Sixth Special Characteristic

be engaged there and mother of the boy also liked this engagement. Parents of girl also liked this engagement. But only one father of the boy persisted in his resolution and behaved stubbornly that I would not engage my son there.

Incidentally the parents of girl met an enlightened saint. When he heard the story of girls family that this way engagement have been matured and even final prayer has been made. All agree but the father of the boy has now refused and he wants to disengage the relationship. This is an eye seen incident that how Baani of Sukhmani Sahib changes the mind of others and even it converts the ghost tendency into godlike tendency.

That saint told the family of girls parents who had described him the incident, you in addition to your Nitnem, recite five texts of Sukhmani Sahib daily. After five days, seven days or thirteen days, what ever you like fix a day then prepare the Karah Prasaad and wearing your towel in the neck pray in the presence of Sri Guru Granth Sahib, "O Satguru, so and so Singh has persisted in his resolution and has been behaving stubbornly that he wanted to disengage the relationship; other members of that family have approved the engagement. Please now shower your grace and change the mind of that family member.

Members of the girls family made up their mind to spend seven days in this way. They decided to recite five texts of Sukhmani Sahib in addition to Nitnem daily and performed the prayer after a week.

Now note this subtle point. When the Guru showers his grace and makes his procedure for the accomplishment of the task, then what type of stir takes place.

The family of girls were duly reciting the Baani and Ardaas. On the fourth day father of the boy suffered a heart attack and was admitted in the hospital. You know the condition of the patient of a heart attack. He can even survive for ten days, but sometimes it becomes difficult even to pass a one minute.

This is an incident of past few days, there are some devotees of Delhi, their father got up early in the morning and took bath and after that manifested Sri Guru Granth Sahib and then tied turban on his head became ready to go to Gurdwara. It was his routine to attend the Gurdwara daily. He was just to step down from stairs and suffered from a severe heart attack and died within fifteen seconds. (Seeing this thing we say that man's life is unreliable, but the man himself is entangled deeply in worldly affairs) I mean to say that heart attack is such a dangerous disease.

When boy's father suffered from heart attack he was got admitted in the hospital. There he was under treatment. That patient said to his wife and son, Ask the doctors, when I would be discharged from the hospital. Doctors told him that he would be discharged after three or four days. When that man was lying on the cot his eyes filled with tears and he said, "I would not go to my house. Then his wife asked him, "If you do not go to your house, then where you want to go? Then he said, "Having discharged from the hospital, I would go directly to the house of in-laws of my son. I have pained their heart by talking about to break the relations, I will apologise and ask for forgiveness.

After four days when he was discharged from hospital then he first went to the house of in-laws of his son and

Sixth Special Characteristic

embracing his relative said, "You are my hands, this relation is final and these children must be got married."

When I heard about this incident then it became obvious to me that recitation of Sukhmani Sahib's Baani how possesses the capability to change the mind of others. O devotees! Say, blessed is Sri Sukhmani Sahib.

Writing the past incidents, my aim is that who ever reads the special characteristics of this Baani, should be cleaned with this Baani, he must be coloured with this pure and holy Baani, what the special boons and blessings the Guru has added in this holy Baani, we must perceive with spiritual intelligence. Because only those people go astray, only those people knock the door of others, who could not identify the jewels of Guru Nanak's house.

Many of your children do not obey your order or advice and sometimes getting a bad company go astray, they become so confounded that their intelligence goes from bad to worse. If such a situation arises then don't feel worried, don't yourself go astray, but take the shelter of the Baani of Sukhmani Sahib. Then the Guru himself will take the responsibility to mend the intelligence of your children.

In America there was one Sikh family. One day when they checked the purse of their daughter they found some tablets of intoxications in it. They were thunder struck to see it. Being a foreign country there were studying all types of children in colleges. She might have fallen in bad company, who must have inspired her to take intoxicants. After taking one tablet, she became habitual and slowly it became her habit.

One Gurmukh Sikh who was living there advised them

to not worry about that incident. He asked them that in addition to Nitnem they should recite two texts of Sukhmani Sahib. He also advised them that during recitation of Sukhmani Sahib, they should place a bowl full of water in front of them and that water should be given to your daughter for drinking.

In order to save their child from bad company they got sick leave for their daughter for one month. They were reciting two texts of Sukhmani Sahib daily and causing their daughter to drink the water which they were placing before during recitation of Sukhmani Sahib.

After one month the child said, "Let me go to school, I will not take intoxicants now. But the parents of the girl said, "If you have to study further, then we will not send you in the same school again. Now you can go to Barroo Sahib.

(Sant Attar Singh Ji of Mastuana had formed a Kalgidhar trust and they are running a school. Sant Baba Iqbal Singh Ji has been managing this school. In this school there is also worldly education, but children also get teachings of Sikh religion. Elder children get up at 3, O'clock in the morning and minor children get up at 4, O'clock. Girls also tie turbans and they wear chola and pajaamee. Today we need such schools where children may get teachings of Sikh religion) It also have been written in Baani:-

PARIAA MOORAKH AAKHEEAI JIS LAB LOBH AHANKAARA. (Page 140)

The scholar, who harbours greed, avarice and pride.

Is said to be a fool of first order.

Try to send your children to such schools where with worldly education, children also get teachings of Sikh

scriptures.

Though some schools have got blessings of the Guru but still there are such English medium schools where students even do not know the Names of Ten Gurus. In some schools when we ask the children, "Do you know Jap Ji Sahib?" Then he asks, "What is Jap Ji Sahib." There our mind glooms that being Sikh children they do not even know what is Jap Ji Sahib.

I request you that if you send your children to convent schools where there is no education of Sikhism then you yourself should unify your children with Gurbaani. You can inspire your children by giving them some incentives. You would be the real mothers, if you have performed this duty for your children. At Amritsar there is one colony known as 'Anand Avenue'. There I happened to go in the house of my friend. When I returned back, I was some what in hurry. In that house a boy of about ten-eleven years caught my shirt and said, "I have learned seventeen Paurees of Jap Ji Sahib, please hear these Paurees from me."

Though I was in hurry, but I thought, by this child would get encouragement. I heard seventeen Paurees from him. After reciting seventeen Paurees the child said, "Do come in our house after ten-fifteen days, I will remember eight Paurees by then." He told me that his mother has said, "When you will learn twenty five Paurees by heart, then you would get a new cycle. I have to take the cycle, therefore I have to learn these paurees very soon. It means what idea I want to share with you that Baani can be got learnt, even giving our children worldly incentives.

When the parents of that girl said, "We will get you

admitted in Barroo Sahib then she cried bitterly that she would not go to India. They were daily reciting the Baani of Sukhmani Sahib and were offering the water placed before them to girl. In such a way one and half month passed. After one and a half month that girl agreed to go to Barroo Sahib for one year. I requested the Principal of that school to accept and adjust the child. (As some times there seats become limited) I requested the Principal that it is possible that here the life of the child may change. They accepted my request and admitted her in their school.

When that girl got summer vacation, her mother came from America and taking the girl reached the door of Guru Ram Dass in order to thank him for granting her daughter a new life. They also came to meet me. When we were sitting, accidentally I touched the purse of that girl. My wife found that purse of that girl was very heavy. When she asked, "What is in this purse which is very heavy?" Then girl opened chain of the purse and showed there was one Gutka of Nitnem. The girl had worn a chola, pajaami and had tied a spheric turban on her head. When I saw the traditional dress of the girl and Nitnem's Gutka then my eyes became damp with tears that how great is the Baani of Sukhmani Sahib which changes even the mind. The girl in whose purse intoxicants were found, today she was carrying a Gutka of Nitnem. When I asked her, "Why are you keeping a Gutka in your purse." That girl replied, "I want to learn Jaap Sahib by heart. O congregation! Listeners! Hearers! Say from the core of your heart, "Blessed be Guru Arjan Dev Ji, Blessed be Sukhmani Sahib."

It is a matter of some years back when Satguru took

Sixth Special Characteristic

from me service of Keertan in England. There resides Bhai Jaswinder Singh Kohli, a dedicated coloured soul, intensely devoted to Gurbaani, who had invited us there. He told me an incident how Baani of Sukhmani Sahib changes the mind of others and men of ghost tendency become men of godlike tendency.

He said, "Once a woman came, and she was sobbing and weeping. I asked her, "Sister! Why are you weeping. That woman said, "In my mind there is a very deep wound; my daughter has been loving a Muslim boy and with this contention wants to marry him. This is a foreign country, here we can not say anything to the child. Always I remain worrisome and this has become the canker of my heart. If she marries outside my brotherhood then there would arise the matter of honour and self respect. Then it would become unbearable for us even to live, where daughter of a Sikh had married to a Muslim."

Bhai Jaswinder Singh Kohli who described this incident, had a great will power. He had a great faith on Sukhmani Sahib and himself have been imbued with the colour of Sukhmani Sahib. He is also the president of Gurdwara Guru Harkrishan Sahib Manchester. He has brought Gutkas of Sukhmani Sahib from India and has kept them in the Gurdwara. Who ever meets him and tells about his trouble and distress, he giving him one Gutka of Sukhmani Sahib and unites him with Sukhmani Sahib. He told me, "I reciting the Ardaas in the feet of the Guru, handed over one Gutka to that lady and said, "This is a Gutka of Sukhmani Sahib, recite one text of it daily, keeping some water in front of you and give that water to your daughter for drinking and also pray to the Guru, "O Satguru! Shower your blessing on me, my daughter has gone astray, she

Nine Special Characteristics of Sri Sukhmani Sahib Ji

wants to marry to a Muslim boy, please showering your grace, change the mind of my daughter.” The mother of that girl took one Gutka from him and started to recite one text of Sukhmani Sahib keeping one bowl of water in front of her. That girl was educated, she knew that her parents were annoyed with her due to her love affair with a Muslim boy. She understood that the water which her mother was giving to her after recitation Sukhmani Sahib was to dissolve her obstinate nature. But she was compelled to love him due to heart or due to gratification of sensual desire.

Her mother who was daily reciting the text of Sukhmani Sahib, had a great faith on Bhai Jaswinder Singh, who had given her the Gutka of Sukhmani Sahib. She was sure in her mind that after praying before Sri Guru Granth Sahib, I must get my desire fulfilled and the Guru will keep my honour.”

He told me that one month passed reciting one text of Sukhmani Sahib. The Baani of Sukhmani Sahib began to show its grace. The girl was appointed as a Air hostess in one aeroplane. Due to daily service her friendship with that Muslim boy diminished.

Sukhmani Sahib showered another grace on them. That Muslim boy got his service in another country and link reduced to minimum. Bhai Jaswinder Singh Kohli told, “After six months that girl with her mother came to meet me and said, “Which Gutka you have given to my mother, which Baani and what have you given? I was the same who has become so obstinate that I insisted to marry a Muslim boy and same I am now that my mind has completely extracted him from my heart. I have got a very fine job of air hostess. But still my mind could not find everlasting

tranquillity.”

Hearing these words from that girl Bhai Jaswinder Singh Kohli took another Gutka from the almirah and after reciting the Ardaas in front of Guru Granth Sahib, handed over it to that girl and said, “The Gutka which I have given to your mother, that Gutka you also keep with you, you should also recite this Baani daily.”

I am intensely devoted to such Gursikhs who while living in foreign countries are unifying the distressed people with Sukhmani Sahib. That girl took the Gutka and placed that in her purse and she also made her routine to recite one text of Sukhmani Sahib daily. Hardly had passed fifteen days reciting the baani of Sukhmani Sahib, when that girl got promotion. She became the air hostess of A grade. Reciting the Baani of Sukhmani Sahib with great devotion she became the air hostess of ‘A grade’. A grade deals with the passengers of luxury class. In the same aeroplane, the passengers of ‘B’ grade also sit.

Jaswinder Singh Kohli told me that one day he was travelling in her aeroplane. She was attending the passengers. When she saw me she said, “I have got many things from you, I am just coming to see you.” After a while she came to meet me and said, “I have become Air hostess of A class. I always keep your Gutka of Sukhmani Sahib in my purse. I have its great protection. My mind now never wanders astray.”

O Beloved of the Guru! Note the subtle point. The girl, who abandoning Sikhism, has gone astray, due to her mothers recitation of Sukhmani Sahib, renounced that Muslim boy and adopted the Sikhism with the core of her heart.

This is the Sixth special characteristic of Sukhmani Sahib. This Baani even changes the mind of others. If our demand is genuine, then for us even changes the mind of others. It changes thoughts of ghost tendency to thoughts of godlike tendency. Here every word is true. In your father Guru's house lie jewels and gems. Enter into relationship or partnership with it and say from your inner heart:-

BLESSED BE SRI SUKHMANI SAHIB JI
BLESSED BE SRI GURU ARJAN DEV JI.

6. *Sixth special characteristic:- If any body keeps jealousy for us, then in addition to Nitnem reciting the Baani of Sukhmani Sahib we should pray to Guru then this Baani changes the mind of others for us. Seeing such power of Sukhmani Sahib if we develop attachment for it then we will realise that our this effort has proved successful.*

SEVENTH SPECIAL CHARACTERISTIC

If to abandon any fault is not in our power, then increase your routine of Sukhmani Sahib; then to dispel your fault the Guru himself will take the responsibility.

Every man possesses some merits and demerits. Sometimes a man soiled with worldly tastes does not recognise his demerit. He does not know what is merit and what is demerit. He commits fault again and again. For example if one man drinks daily, it is demerit, but without recognition he commits again this demerit without any fear again and again. When one gets the company of any Gursikh or Gurmukh or any celebrated person then in his company mind is filtered and he recognises what is merit and what is demerit. But when one recognised the merit and demerit, but due to committing demerits since a long time, it became his habit to commit demerits again and again. Now it is not in his power to abandon the demerits. But he has realised that work is not good, now he is not committing it in public but does this secretly. As he has realised that it is a demerit.

Baba Nand Singh used to say, if one recognise his

demerit then it is also blessing of the Guru. According to Baba Ji, "Recollect your demerits sitting all alone. You should know that such and such action is demerit. So O congregation- There are some such demerits abandoning of which is not in our power. There are many bad things, which we want to abandon. But our surroundings, our friends, our relatives possess such nature, that we even having a desire to abandon, could not abandon it. Any demerit say for example consumption of meat is a very bad habit. Some want to abandon it, but could not abandon, as they become slave of the taste. Some want to abandon habit of drinking, but could not abandon it as they have been keeping such friends and relatives due to which they can not abandon.

Some women want to abandon the disrespect of hair but could not abandon as the surroundings, relatives, atmosphere and society they have to maintain, that you can not abandon your bad habit.

Always remember if you want to remove your demerit and consider it beyond your power, in the house of Nanak there is a very easy way. The holy men tell us the method. They used to tell us that reciting the daily Nitnem, in addition recite the Baani of Sukhmani Sahib and after recitation pray to the Guru. Then Guru will take his own responsibility to dispel your demerit. House of Guru Nanak is such extraordinary that after reciting the Baani, a man develops such a love with the Guru that to dispel our demerit, Guru himself takes this responsibility.

This is an incident of many years back. A lady came for the first time in the congregation. By chance she met me at one place and we talked on the topic of making the eyebrows. I requested that lady not to make the artificial

Seventh Special Characteristic

eye brows. At this lady said, "Our surrounding relatives and friends have been developed in such a way that if we don't make the eyebrows then it becomes difficult for us to while away time. All the friends and relatives ridicule by passing facetious remarks. I want to abandon it, but could not forsake it." She again said, "Hearing some remarks of congregation many times I think to abandon this bad habit of making eyebrows, to forsake the disrespect of hair, because in this there also lies the displeasure of Guru Gobind Singh. But my mind has not become so strong so that I may abandon it."

Hearing this I was pleased to hear that attending congregation this lady has realised her fault, she has seen that making of eye brows is a bad habit. As this is also a stage in the house of Guru Nanak.

Sometimes such a stage comes when a man can not discriminate between good or bad. As he attends the congregation, at first time he does not discriminate between good or bad, but recognises the good and bad work, which also can be said that mind gets filtered.

Now doing bad work we feel frightened. Though we can not abandon it, but due to enlightenment while doing that bad work we get frightened. As far we have not met the congregation, we haven't got the enlightenment. Then he will say that to cut the hair and to eat meat and eggs is not a sin.

I was very pleased to see that woman had realised her fault. She has attained that class of house of Guru Nanak where one discriminates the good and bad. She said, "It is my great desire I may abandon the disrespect of hair."

Remember this fact, recognition of demerit and the

desire to abandon the demerit is very great thing, because a common man knows not and does not realise his inner demerits and until and unless one does not see his inner demerits, till then never comes the thought of abandoning them. Then we try to remove those demerits from our life.

When that lady said, "It is my desire, it is my wish that I may abandon this demerit then I according to the wisdom got from the saints requested her that in addition to your Nitnem recite one text of Sukhmani Sahib in order to abandon this demerit. After a week at Darbar Sahib or in any Gurdwara after preparing Karah Prasaad recite the prayer "O True King! This is one demerit in my life which does not go from my life, please shower your grace on me, so that I may be able to abandon this demerit. I have recited so many texts of Sukhmani Sahib to abandon this demerit. You have taken this service from me." That lady in this way prayed to abandon her demerit. See the method of the Guru! This lady went to attend Satsang at one house. There had reached an enlightened saint. She said to that saint, "My children are not under my command."

At this saint said, "Reaching home, see your face in the looking glass. Is it resembles the face of Mata Sahib Kaur? What has happened to your intellect. How children would obey your order. Words of saint struck her heart in such a way that she resolved not to make the eyebrows.

On one hand where that lady was dishonouring the hair herself, but Baani of Sukhmani Sahib made her so strong that lady even motivated other ladies to abandon the habit of making the eyebrows.

Such is the gain of reciting the Baani of Sukhmani Sahib. If we take the shelter of Sukhmani Sahib then Guru

Seventh Special Characteristic

himself takes his responsibility to mend our bad habit or to dispel our demerits. Guru Arjan Dev Ji writes:-

SIKH KEE GUR DURMAT MAL HIRAI.

(Page 286)

*The Guru washes off the filth
Of evil intellect of his disciple.*

Understand the meaning 'Durmat' means bad habit and hirai means to push away or to repel. Which means that Guru himself takes his responsibility to dispel the bad intellect of his Sikh. One needs only the method.

SACH TA PAR JAAÑEAI JA JUGAT JAAÑAI JEEO.

(Page 468)

*Then alone the man is known as true
If truth lies in his heart.*

With my good faith on Baani, with His grace I am writing these lines with full confidence when according to this method in addition to your Nitnem, reciting the Baani of Sukhmani Sahib when you will perform the Ardaas then with in fifteen days, or month or in two months. Baani will dispel your bad habit or demerits. Your bad deeds which are motivating you to perform such demerits, will also get changed.

It is true when reciting the Baani you pray in the feet of the Guru that my so and so demerit must go; but that demerit has been written in your fate, because this is also a play of fate. If it has been written in our fate powerful wrath then we would be hot tempered." If it has been written in one's fate to speak lie then that man would be a liar, and this demerit would be in him.

You must note this a mother gives birth to two sons, in them one possesses an easy nature when the second is hot-tempered. This is also the play of fate. House of Guru

Nanak Dev is full of grace, this house is full of bounty and benevolence. He has many ways to destroy our demerits. If he wants He can change the flow of these demerits to another side. He can assign it on another thing which could not be damaged but we get gain by that act.

When sometimes I study history then it happens to read such wonderful incidences which are even beyond our reflection. Once I was reading the history of Sant Wisaakha Singh. Once a devoted Gursikh requested Sant Wisaakha Singh to take meals in his house. Sant Ji said, "First recite two hundred texts of Japji Sahib, then I will come to your house (As a true saint always accepts such offerings, they always wish to unify the human beings with Gurbaani, they never care about worldly attachments) He was also his great devotee. He wanted offer meals to Sant Ji by any means. After few days reciting 250 texts of Japji Sahib he again requested at the feet of Sant Ji, "O great Saint! Have your meals in my house. The Saint accepted his request. Saint went to his house, four-five men were also accompanying him. He served them the meal with great devotion. After serving the meals he requested, "O Saint! From you I beg an alms. Saint thought that he would beg money, or offspring or he would be suffering from any disease, he would request for its remedial measure. But he was astonished to hear, "O Saint! Pray to God, so that my nature may become easy and peaceful as I always remain full of wrath. Whenever I express anger I become so wrathful and furious that I lose my senses. After 10-15 minutes I feel, I have committed a blunder mistake. I always become wrathful unknowingly.

(Sometimes we know our demerit but its dispelling of becomes out of our control. They are fortunate who

discuss their demerits.)

When that Gursikh requested that Saint to dispel his demerit then the saint saw in his deep meditation that in his last birth he had done such deeds that it had been written in his fate to become furious. Saint was engrossed in deep thoughts what to do. Gursikh is also a great devotee, he has recited 250 texts of Japji Sahib and also has served him meals with great devotion. If I would not give him any method and if I did not fulfill his desire then it would be a very tasteless thing. An ardaas emerged from his heart, "O Satguru! Shower your grace that peace may prevail in his nature. But he noticed the indication that furious nature had been written in his fate. Saint again requested to Satguru, "Make any procedure so that this demerit may dispel. After prayer what he got the regular practice of routine that was as follows.

The Saint said, "Bring Nectar from Santokhsar and putting that in open bowl, place it before you after reciting one text of Sukhmani Sahib drink this nectar. At the end of every week pray to God. With in thirteen weeks you have to go to Santokhsar twice. He got such a boon of Santokhsar and such a grace of Sukhmani Sahib prevailed that Gursikh became calm and tranquil and his nature became sober and cool-headed.

It has been written in that story that they had one plot near their residence. One of their neighbour built a wall on it asserting his right of consolidated possession on 3-4 inches more on the side of the Gursikh's possession. Family members of that Gursikh asked him to show resentment, but that Gursikh said, "These places will remain here, these are not to go with us. It makes no difference, 4 inch this side or four inch that side."

The Baani of Sukhmani Sahib has eliminated his demerit of violent nature.

Sant Baba Nand Singh used to utter words in the love of Guru Nanak Dev that if passing through the life at some time such an atmosphere prevails, that at some time fire of sex over powers you or any demerit over powers you, some body utters some unbearable words against you, which you could not bear and wrath over powers you at that time going and praying in the feet of Guru Nanak and Guru Granth Sahib recite these words.

*"O Guru Nanak the bestower, pardon us.
Baba Nanak the donor, pardon us."*

It is a matter of deep thinking, remember it. Whenever in your inner soul dust storm of sensual desires overpowers you and becomes out of control, then catch the feet of Satguru. Then you will see that within sometimes what happens, how Satguru helps you and how peace prevails inside you.

At Amritsar a man lives in village Sultanvind. He told me his own experience. He said, "One day I was coming from my village towards this place.

Six months earlier a man had cheated money from me. By chance I saw that man. In my mind storms of adversary thoughts prevailed. In my mind soreness and anguish befell and I was afflicted by trouble. At that time neither that man was in front of me nor any thing happened but by chance my mind realising his presence was afflicted by such anguishness. It troubled my mind in such a way that it became impossible for me to control myself. My mind enraged with fire, wrath and tempted me to go to his house and to kill him. I wanted to go in his house, to go in

his street to molest him.

As he that Singh was a Gursikh, he knew that wrath is very harmful. It would make him out of control, that can cause damage of both sides. In the way there is one Gurdwara, known as Atari Sahib. He went inside the Gurdwara and prayed to Satguru, "O Satguru! Shower your grace on me. The man who had cheated me about six months earlier, today I have seen him by chance and I have been harbouring bad thoughts against him. In my inner soul the fire of wrath has ignited in such a way that I fear that I may lose my temper. In the fury of wrath I may not take an awkward step; for which I may have to repent for my whole life. I may not go to his house to molest him. I may not go to quarrel with him. Please shower your grace so that I may be able to control myself."

"Wonderful! Wonderful! Congregation! I am a sacrifice to him, who recognises his demerit and makes his demerits naked saying it is not in my control. O Satguru save me and give me the direction." That man told me his experience. He said, "I sat there for fifteen minutes and recited the six Astpadees of Sukhmani Sahib. After reciting six Astpadees when I got up then so much peace had prevailed in me that no trouble remained, Satguru showered his grace on me." My aim to share my experience with you is that I want to tell you that our Master is Omnipotent Almighty. He can do each and everything. All these complications have been created by him; He has made His own wonderful amusements.

Become aware about your demerit and increase your routine, then that demerit, dispels.

Baba Nand Singh used to say that by keeping oneself

humble and modest time of trouble slips away. Please note it if you keep yourself polite even for a minute and keep your tongue under your control then it saves you from greater calamities and adversities.

Baba Ji used to say that your uttered even one wrong word can push you to gallows and from the same tongue uttered one sweet word can enthrone you as a king.

I have not to name the leader, only I am writing for your information that there was one leader who uttered such a word from his mouth, he spoke a such word on the stage that his remaining life became wavering and unstable.

If in your mind you face such a storm then there is fear you may not utter such words which may push you to gallows then first catch the feet of the Satguru, who has the power to stop the storms. When you see that you have to face some troubles, some immortal acts are going to take birth then in your own house going in front of Sri Guru Granth Sahib or going to any nearly place of worship, and falling in the feet of Satguru pray for help.

See it doing yourself, Guru himself takes the responsibility to control the storm of your innerself.

He sustains you and keeps you properly, otherwise the storm will ruin your house, it creates troubles in families and brother and brother become enemy of each other, husband and wife quarrel with each other and even it comes to a state of divorce, partnership breaks even possessing of everything it becomes very difficult to live.

I am writing all this having great faith on Guru those whosoever will take the shelter of Guru will get protection of the Guru, he will be saved from all types of immortal

Seventh Special Characteristic

acts, sins and the fire of sensual desires. Satguru himself with his grace dispel all his demerits.

Sometimes back a sister met me and said, "I have to face a very critical time and for me a time of very hardships have arrived. I asked her, "What is the matter? She said, "On the other hand, Guru has been showering his grace on my house, I recite the Baani and even attend the congregation and I have abandoned the eating of eggs and meat since many years. But for last two months a desire always emanates in me to eat egg. My mind again and again recollects egg and repeatedly it comes back to my mind. I am aware, I know that I have not to eat eggs but my mind again and again runs after it. Sometime such urgency arises in my mind that when I see others eating egg then even I make my mind to snatch the egg from others.

(It also happens sometimes, with the grace of the Guru some demerits have been dispelled from our life but sometimes due to deeds of past birth the sensual desires and immortal acts take birth again and it creates time of trouble.)

That sister had asked me a very fine question. She knows very well that she has not to eat egg but her mind wavers, what she had to do then? Here I may manifest one thing that eating of eggs is valid, but these lines of Baani clear it that even in eggs resides the God:-

ANDAJ JERAJ UTBHAJ SETAJ TERE KEETE JANTA.

EK PURAB MAI TERA DEKHIAA TOO SABHNA MAAHE RAVANTA.

(Page 596)

The egg born, placenta-born,

The earth born and the sweat born

Nine Special Characteristics of Sri Sukhmani Sahib Ji

*All these being are created by you, O my Lord!
I have seen one greatness of Yours
That you are contained among all.*

In the words of Bhai Vir Singh, the things which have life 20-25% that are valid to eat, but which have complete life, they are not valid for eating. Which fruits and vegetables we eat they possess only 25% life. Even the leaves possess life, they grow and flower, these also possess 25% life. The God has created many commodities for us to eat. Which have only 25% life in them. Only those commodities we should eat, but which possess complete life, they are not valid to be eaten.

Now the question of that sister was that she wanted to eat such a commodity, which according to Gurmat was not valid to eat. I requested her to be courageous and not to lose heart, never let your mind to over power you. Reading stories of Gurus try to turn your mind from that side and advise your mind, "O my mind! For whom my Lord, my Kalgidhar father has condemned, why are you running after those commodities."

You should know one thing that all pleasures and comforts are in the delight of Guru. If the Guru is not pleased then all comforts become troubles, for a Gursikh, who loves the Guru from the core of his heart, if the Guru is annoyed with him, then it becomes very difficult for him even to live. That is Baba Ishar Singh always were teaching this:-

My Kalgiaan Wala should not be annoyed with me. Though whole world may be estranged with me.

I requested her that she should make her mind strong

Seventh Special Characteristic

and secondly, she should increase her recitation of Baani. In addition to your Nitnem, recite one text of Sukhmani Sahib also. After recitation of the text of Sukhmani Sahib pray in the feet of the Guru. O Satguru! You yourself find a way out and turn my mind away, my mind is running after that which has been declared as unedible by teachings of Sikh religion. Please save me, so that I may not obeying my mind go against the teachings of Sikh religion.

This can only be controlled through your blessings, as the hymns of Gurbaani also indicate:-

MAN BAS AAVAI NANAKA JE POORAN KIRPA HOE.

(Page 298)

*O Nanak! A man's mind is controlled,
If Lord shows His perfect mercy unto him.*

That sister recited one text of Sukhmani Sahib daily and after that she was uttering the Ardaas. After that her meditation reversed and she developed hatredness for the eggs. In her imagination she was seeing the eggs encircled by worms. Once she longed eagerly to eat eggs but now on seeing an egg on the contrary she was caused to vomit.

Remembering one thing when we increase our Nitnem and after reciting the additional Baani utter Ardaas in the feet of the Guru then Guru himself catches our hand. He takes his responsibility to dispel, demerit, bad habit, immoral act and sensual desires. As it has been written in Gurbaani:-

BAAH PAKAR KADH LEENE APNE GRIH ANDH KOOP TE MAAIAA.

(Page 1219)

*Taking my arm you have pulled me
Out of blind well of worldly attachment and mammon.*

Only need is that we should come under his shelter, we

Nine Special Characteristics of Sri Sukhmani Sahib Ji

should take his protection and pray at his feet becoming meek.

The seventh special characteristic of Sukhmani Sahib which with the grace of the Guru I have been sharing with you. If you settle it in your mind, then you yourself will say what is such a thing which is not in the house of Guru. If sexual desire is not under your control, any immortal act is not under your control, lust, wrath, avarice worldly attachment and ego are not under your control, whatever it may be increase your routine and the Guru himself will take responsibility to dispel your demerit. I took one good advice from Sant Ishar Singh of Kaleraan Wale. Saint was sitting when Sarpanch of a village came to have glimpse of the Saint. Sarpanch had also four or five men with him.

After having the glimpse of the Saint they sat there. Those men who have come with the Sarpanch said, "Baba Ji! He is head of the village. Baba Ji having the power of knowing all, seeing towards the sarpanch said, "Brother! Are you habitual of taking some thing bad. He said, "If I tell you the truth that I take wine daily. Baba Ji was pleased to hear his truthful nature. Baba Ji said, "Very good! I am very pleased and I applaud your truthful nature. I am a sacrifice at your speaking the truth. You have made your demerit naked before all. You are really a brave person."

(Many persons also come to meet us, they generally seem to be habitual drinkers, but when we ask them, "Do you drink?" They refuse adamantly and adopt a negative attitude or they say, "We drink occasionally, whenever we have to attend a marriage party." Very few have the courage to speak the truth, only rare have the power to make naked one's demerits.)

Seventh Special Characteristic

That is why Baba Ji said, "You are really a brave person who have spoken the truth." Baba Ji again said, "Abandon this curse, drinking wine is not a good thing." Sarpanch again said, "Baba Ji it is not in my control, I can't abandon it."

When Baba Ji saw his powerlessness of his demerit then he said, "All right, if you can't abandon this demerit then accept my one advice, Recite the Baani of Sukhmani Sahib in addition to your daily Nitnem and after every week preparing Karah-Prasaad pray to Satguru, "Please help me to give up wine." He said, "This I would do."

When all went away then disciples of Baba Ji said, "Baba Ji why have you asked him that if he can't abandon wine then it is all right. You must have warned him." At this Baba Ji said, "Which medicine we have gave him that you have not seen." They said, "We have not understood." "What we have said to recite the Baani of Sukhmani Sahib in addition to his daily Nitnem, that I have given the medicine to abandon the demerit." Again Baba Ji said, "When he will recite one text of Sukhmani Sahib and after that would pray in the feet of Satguru to abandon his demerit. Then Satguru will himself make a procedure to abandon his demerit. Guru's procedure is very great. Satguru may cause to occur a defect in one's body, so that doctor may advice him to give up drinking of wine other wise he would not recoup health."

O my beloved one's, "This is the grace of Sukhmani Sahib, whatever may be the defect which you want to abandon, but if you are helpless to give it up, if its abandoning is not in your power then never sit idly. For the elimination of your demerit, recite the Baani of Sukhmani Sahib in addition to your Nitnem and pray in the feet of

the Guru, Satguru will do shower his grace and would make a procedure to eliminate that demerit from your life.

7. Seventh special characteristic is that if you want to abandon your demerit, but that is not in your power to give it up. Then increase your routine and recite the Baani of Sukhmani Sahib in addition to your Nitnem, then Satguru himself takes the responsibility to dispel that demerit. If reading this wonderful grace, Sukhmani Sahib becomes our diet then we would consider that our this effort has proved successful.

EIGHTH SPECIAL CHARACTERISTIC

***"The Baani of Sukhmani Sahib protects us
from black magic, sorcery, ghosts,
delusions fallacies, suspicions
and jealousy."***

In this world jealousy has become very strong. The men who do not realise awareness, they can't see the prosperity of others. In this age there is no scarcity of such people, who are not so much worried due to their sufferings, but feel pained to see the comforts of others. If one does not attend the congregation then one remains entangled in these things that why so and so one has surpassed me, why so and so has got the happiness, in this way a man becomes jealous of others. Here remember that jealous person do not come from outside, they are your own near dear one's and they share blood relations with you. Don't feel agitated but this is a true fact that these people are your very nearest relatives.

Reading this thing don't be worried but take the shelter of Guru Arjan Dev's priceless boon Sri Sukhmani Sahib. If you have taken the protection of the Baani of Sri Sukhmani Sahib then this Baani even saves you from jealous persons who are planning to harm you.

House of Guru says that we should do good deeds.

Please note it, whoever does good deeds, he automatically gets the applaud and praise, when he gets the praise then not the men from out sides, but our own near dear one's, who does not bear our praise of any kind, make schemes to harm us.

Now a days which time we are passing this is a time of horrible Kalyug now jealous and envious feelings are at its full swing. If one gets promotion or adopts a high morale or his recitation of Baani or meditation of God increases, then even one's own relatives will not spare him, even the near dear one's don't bear, they become jealous. (We have seen that some time one man does not say Waheguru Ji Ka Khalsa to each other, because they say he belongs to an other Taksaal, though the origin of all these Taksaals is Sri Guru Granth Sahib.

But this does not mean that fearing the jealousies of others we may abandon to perform good deeds. Do good deeds resolutely, but also take the protection of Baani of Sukhmani Sahib, then jealous persons will not be able to harm you, you will march forward without any fear.

There is one performer of 'Keertan'. He recites Keertan very beautifully. There is great sweetness and melody in his keertan. His one thing appealed me very much. That singer has made his routine that where ever he recites keertan, after conclusion of keertan, he does not take any thing unless he does not recite one text of Sukhmani Sahib. After conclusion of keertan he makes text of Sukhmani Sahib as his protector and thanks the Satguru for his grace. Here there is one subtle point. Some people who have not got the spiritual enlightenment, if they deliver some good discourses or they perform any other good deed then they become conceited and they want after performance some should serve them. It all depends

Eighth Special Characteristic

upon self nature, some people feel pleased after getting the service of others. They like to be pressed their legs by others. Some want to get their legs be massaged with oil. But remember one thing that this earned hard work is exhausted by getting the service of others. So the Gurmukh who has got the spiritual enlightenment, he always saves himself from such things. He takes this service on rare occasions, when ever the need arises)

There is one ignorant recital of sacred texts, after the service of two-three hours he gets service. He also feels conceited that he has recited the sacred text. How much is the difference between this recital and that performer of the keertan. One is feeling conceited that he has recited the text, he should be served by others but other one who has got the spiritual enlightenment, he after reciting the text thanks the Guru that Guru has taken his service. In this way he has been protecting his good luck by a hedge. By this what will happen? Seeing his praise, seeing his grandeur if anyone feels jealous of him and he would try to harm him then it would become out of his reach.

Note the subtle point if any one after his getting the enjoyment and grandeur takes the shelter of Sukhmani Sahib then the recitation of this Baani saves him from the jealousy of the world. I am astonished to see it. There is one line in Sri Guru Granth Sahib.

AVKHADH SABHE KEETIAN NINDAK KA DAAROO NAAHE. (Page 315)

Many sorts of medicines are prepared,

But there is no cure for the slanderer.

Aukhadh means medicine, Satguru says that on this earth all medicines have been prepared but it is regretful that no medicine can cure the slanderer. But at one place

in Guru Granth Sahib there is written one hope.

NINDAK GUR KIRPA TE HAAṬIO.

(Page 714)

By Guru's grace, the slanderer has been warded off.

Note this subtle point, who possesses the wealth of Gurbaani, on him Guru showers his grace, then slanderer and jealous ward off. These both lines are in Guru Granth Sahib. One line mentions that there is no medicine for slanderers but in the other line there is a hope that by the grace of Guru slanderer and jealous persons ward off. But Guru showers his grace only on those who engross with the hymns of Guru, which Baani Guru himself has bestowed.

There lived one joint family at Amritsar. Three brothers worked together. But they were remaining at logger-heads with each other. Their father met me and asked me to divide their property otherwise they will quarrel with each other and hankering in the courts would lose everything.

I divided their property in equal shares and some shops were distributed to them and also divided the ready cash in three equal shares. Each got Rs. 2 Lakhs as ready cash.

After the distribution of the property one of them came early in the morning and met me riding in a new car and said, "I have bought a new car and you are not congratulating me. Sometimes you are seeing towards the car and sometimes towards me." I said, "You are enjoying buying of new car but I am thinking you will become the target of your brothers tomorrow. He said, "Due to what I will become target of my brothers?" I said, "I interposing in your affairs I have distributed your property and gave to you Rs. 2 Lakhs as ready cash, but hardly a month has

passed that you have bought a new car worth Rs. 3 lakhs. Your brother would blame you that during the joint family, you had embezzled the money, you had looted the chest. Which two lakhs we had received, that had been utilized in the business and how had he bought a car worth Rs. 3 Lakhs. At this he said, "I had paid fifty thousand in cash and remaining money I had to pay in installments.

I said, "Though you may be telling the truth even then they have to elevate the matter." Hearing my advice he also lost in meditation. He said, "What should I do now. My children were forcing me to buy a car and I also realised our difficulty to go to Gurdwara."

I said, "Now do one thing, your whole family jointly recite 113 texts of Sukhmani Sahib. Until you had not completed the recitation of 113 texts of Sukhmani Sahib don't oust your car outside. I don't want that you should return it back, but first you have to build the hedge. First jointly recite 113 texts of Sukhmani Sahib and then take car in the Gurdwara of Baba Deep Singh and after preparing Karah Prasaad pray to the Guru. It is my faith and it is my belief that when you would recite 113 texts of Sukhmani Sahib in addition to your Nitnem and after that will oust the car then they would not open their mouths what ever you may adopt the procedure, they will not care about it, though it may become the state of falling dust in their eyes. The recitation of this Baani will save you from jealousy as Baani will work as a hedge. Otherwise jealous persons always tries to find the weak point to malign the opponent.

Accepting my request he went to his house and after five-six days returned back and meeting me said, "Our family have jointly recited 113 texts of Sukhmani Sahib. As

a new thing was lying in their house they had a keen desire to use that at the earliest.

I congratulated them that accepting my request they had recited 113 texts of Sukhmani Sahib. Now take this car in the Gurdwara of Baba Deep Singh Shaheed and get prepared Karah Prasaad. Now it is my belief and faith that you had got the hedge of Sukhmani Sahib and it would save you from jealous persons. Believe me, his both brothers did not care about this, they even not noticed about it that he had bought a new car and how he had bought the car? Due to guard of Sukhmani Sahib they paid no intention towards it.

If in one's house a son borns after seven or eight years then some people apply black mark on his forehead so that people who envy their pleasure, may not cast their evil eye upon him. If one had yearning issue then they say that he has been influenced by evil eye, he always weeps, he falls ill in small intervals. You must not worry about the jealous men but take the shelter of Sukhmani Sahib, which is full of boons and graces. If the mother carrying the son in her lap, even recites six Astpadees of Sukhmani Sahib daily then no one can harm the child. Even the jealous person can not damage him in any way.

Please try to understand the subtle point. In this Yug jealousy has become very powerful. Whenever you get enjoyment, rise above from all facets; from the house of God, from meditation of Name, from religious discourses and recitation of keertan, from worldly affairs, from wealth, from business from sons and daughters, whatever the enjoyment you get, protect it with hedge of Sukhmani Sahib. It saves you from the jealous persons.

Baba Nand Singh Ji also used to say that if the kite of

Eighth Special Characteristic

your reputation have flown very high, then you should enlarge ball of thread, which means that if you rise high in power then increase the routine of Baani accordingly. Then you will remain always in high morale and prosperity otherwise there is fear of falling down.

Otherwise this is the world; no one bears the promotion or enjoyment of others.

It is matter of past days when we went to another city in order to perform keertan. But on our return journey, we could not get the train. We had to reach Amritsar in time. Here we have also to perform the programme of keertan. There were my many friends. One of them said to me, "Please take my car, I am coming to Amritsar with in two or three days on my return journey, I will take my car. Due to dire necessity, I took his car and reached Amritsar. The car was quite large worth fifteen lakhs rupees. Next day when we started for the keertan programme then we took the same car.

We were still in our own colony, then one of my friend, said, "You have bought a very large car." I explained him the whole story of the car, "Brother! It is not our." Hardly we had gone a hundred meters further when one of my relative met me sometimes he was seeing towards the car and sometimes towards me, he even forget to utter the Sikh salutation. He was not bearing it from the core of his heart. Opening the glass of the car, I also explained him, "Bhai Sahib! This car does not belong to us." At this my companions said, "Let us keep this car in our house, and we should go in the small car. We have become an office of enquiry. Hearing this I said, "It would be good, otherwise whoever would see the car, would consider that it belonged to us. They must have bought it with keertan

money. It means no one bears the happiness of others, no one endures the progress of others.

Whenever you start a new business, you open a new shop, you open a new factory or showroom, you construct a new Banglow, you purchase a new car, there are very rare persons, who share your enjoyment from the core of their heart. Only those people would feel happy, who has a love for you otherwise there are many who do not bear your rejoicing. Now the ignorant people in order to save themselves from jealousy hang lemons and chillies in their house, some hang black tasselled tag for binding hair and some hang something ugly things to ward off effects of evil eye. They believe that these things save us from the effects of evil eye.

O Beloved of the Guru! Your father had blessed you with precious jewel and gem, take his shelter. Whenever the donor the God blesses you with a new factory, new Banglow, new showroom, new car, new shop in addition to your Nitnem increase your routine of Sukhmani Sahib for two months, five months or for a year, I believe this Baani possesses such a grace such a nectar that it would save you from the evil eye of jealous persons.

At Amritsar there are some beloveds of the Guru, they had a very small shop of plywood. They built a new factory at Tarn Taran Road. They asked me to recite keertan in their factory.

When we reached there to recite the Divine keertan we were amazed to see such a big factory. Such was a vast land of the factory, that we could not see the next end of the factory. At least one hundred craftsmen were working inside the factory for its construction. I said, "You had a very small shop, from that you had built such a vast

Eighth Special Characteristic

factory, how this? They said, "This is the grace of the Guru, who has made all this procedure."

Hearing this I said, "Don't be enraged if I give you one advice. This your rejoicings would not be born by all. He said, "Then what should we do?" I said, "Sitting on the chair of your office you have to recite one text of Sukhmani Sahib daily. This recitation can be done by you or by your brother. Then one can put you out of order otherwise the people who have a jealousy, they would not endure it that you have constructed such a vast factory from a small shop."

This is special characteristic of Sukhmani Sahib that it saves and protects us from jealous people. Here remember one thing, seeing the progress of others or seeing the praise of others only those people feel pained, only those people feel jealousy, who have not enjoyed the company of saints. These knots only lie in that man whose mind has not awakened it. Whose mind has awakened, he always feels happiness on seeing the progress of the others. As that man gets spiritual enlightenment, what is aim of our life.

BHAAE PARAAPAT MAANUKH DEHREAA.

GOBIND MILAN KEE IH TERE BAREAA.

(PAGE 12)

This human body has come to your hand

This is your only chance to meet the Lord of the World.

He never builds walls of jealousy. He even lives in tranquillity, equipoise, spiritual ecstasy and spiritual calm; rising above imagination, jealousy and malice leads his life in the welfare of all. He never thinks about to do harm to others and neither does and keeps enmity with others. The men who enjoy the company of saints, there life

altogether becomes different from others. He never sells his mind before evilness. He keeps his mind away from jealousy, malignity, enmity, slander, vilification and defamation as due to good company the evil thinking dispels. He realises that to do harm to others, to keep jealousy with others is a bad thing, one thing I may tell you that to do harm to others and to keep jealousy with others is so bad that their repetition of God's Name and austerities and meditation go waste. Even those who keep enmity and jealousy with others, they themselves face the dire consequences. Here is one example:-

A frog was living in a pond with his companions, but he was very jealous of his companions. He made a serpent his friend and said to him, "I will daily bring my one companion by pretext for your meals. He used to bring one frog daily for the meals of snake. One day the snake ate all the companions of the frog. Frog became very happy finishing all his companions. But now supply of the frogs to snake stopped. One day that frog went to meet his friend, then snake pounced upon that frog to swallow him. Frog supplicated, beseeched to spare his life as he was his friend. But snake said, "If you have not become the friend of your companions, then how would you become my friend" saying this he devoured the frog. Here note the subtle point, those who harm others they themselves are ruined. One more example I want to share with you so that this thing may reside in our heart that we have not to do harm to others, we have not to keep jealousy with others.

One day a king called his learned Pandits that who will recite a good Salok, he would be awarded five gold coins. One Pandit read a very good Salok. The King became very happy and he asked the Pandit to recite his Saloks daily and get five gold coins. Pandit made his routine to come

Eighth Special Characteristic

daily in order to recite his Salok and in return was getting a written authorisation for payment and showing that authority he was getting five gold coins from the treasury.

Outside the palace of king there was guard who was standing there to keep a watch, seeing the Pandit he was generally giving air to his anger, he was saying to himself, "I stand here all day to keep a watch and only get one gold coin when this Pandit takes five gold coins in just five-seven minutes by reciting one Salok. Secretly he was jealous of him and was manipulating schemes to harm him.

One day that guard said to Pandit, "King has told me that when Pandit recites the Salok then a very bad smell emits from his mouth, so you should recite the Salok covering your mouth. Pandit said, "Yes! In future I will cover my mouth. On the other side that guard also met the king and said, "Pandit has become very conceited he says, "When I go to recite the Salok to King then a very bad smell stinks from the mouth of King, therefore from tomorrow I will meet the King covering my mouth. Hearing this King became very angry.

Next day when the Pandit began to recite the Salok with covering his face then the king was so enraged that he without hearing the Salok gave the Pandit written authorisation for payment. Pandit thought, "Today King has given me written authorisation for payment without hearing Salok, today I will give this authority to the guard. So Pandit gave that written authorisation for payment to the guard. Guard when taking that letter met the soldiers of treasury, thinking that he would get gold coins in exchange of that letter. Soldier took that letter and reading the content cut his tongue because on that day it was written on that letter, "Who ever hands over this

letter, cut his tongue.”

This example has been written only to get the right direction. We are Gursikhs. We have to adopt the path shown by our Guru's. Our Guru's have shown us the way free from animosity and hostility. If we read the history of the Gurus then we see that enemies of Gurus had kept so much jealousy with the Gurus, but the Gurus had never counter attacked the enemies. They had always requested the God the welfare of the enemies.

One day one man questioned me, "Bhai Sahib! Guru's Sikh never harms any body, he never keeps enmity with any one, never feels jealousy of any one, because Guru Nanak has taught us to do welfare of all, but if any one keeps enmity with the Sikhs and harms them through enchantment, sorcery and magic then what a Gursikh should do? Hearing this I was filled with dignity, Guru Arjan Dev had done on us a great benevolence by showering on us the Baani of Sukhmani Sahib which saves us from black magic, sorcery, ghosts, delusions, fallacies, suspicions and jealousy.

Here I must make one thing clear, as some people say, that these all things have no existence. All keep their own notions. But if we read these lines of Sukhmani Sahib then we conclude that these things have their existence.

KAEE KOT̃ BHOOT PARET SOOKAR MRIGAACH.

(PAGE 276)

Many millions are the demigods, demons

And Indras wearing crowns over their heads.

When Guru Amar Dass went to Goindwal, there lived devils. Guru Angad Dev in order to colonise Goindwal spoke these words, "I bless who ever will live in that colony, these devils would not harm him." In addition to it

if we read about the colonisation of Anandpur Sahib then we know that these devils exist.

First Name of Anandpur was Makhawal, which was on the name of a demon known as Makho. When Guru Gobind Singh reached there in his childhood and he placed his holy feet on that land then Guru Tegh Bahadur said, "How blissful pleasure here prevails, here delightful pleasure will pervade, here people will get the everlasting pleasure so this place will be called as Anandpur.

I have mentioned this incident in order to show you that these devils and ghost exist. One day the demon Makhawal stood in front of Guru Tegh Bahadur and said, "I have my seven hundred disciples, we live here, but since you bought this place, your Sikh recite the Baani and we can't stay in front of Baani. Wherever we hear the sound of Gurbaani, we have to run further. Note the subtle point, that these demons have their existence. Guru Tegh Bahadur said, "Now shift to Sarhind and make that place your abode, we will liberate you in our Tenth appearance."

Beside this if we take the example of Bhai Prehlad Singh in the time of Guru Gobind Singh then it becomes clear that these devils exist. One day Bhai Prehlad Singh came running, met Guru Gobind Singh and said, Satguru! I had gone to jungle to answer the call of nature, in the way I have seen a ghost hold fasting a man; being out of breath, as well as excited I have reached here. Seeing with his divine sight the Guru said, "Which man you have been mentioning that to him a ghost has been holding that man has never recited the Baani of Jap Ji Sahib, these things have been made for those who do not recite the Baani."

These things exist, but if in your house there is dwelling of Sukhmani Sahib, there these things become

ineffective. Baba Nand Singh used to say, "In which house the day begins with recitation of Jap Ji and other five Baanis in which house daily the Baani of Sukhmani Sahib is recited, in that house, black magic, sorcery, ghosts, delusion, fallacy, suspicion and jealousy etc. even do not get a place in the pot of ashes. But Baani is more powerful than this sorcery, witchcraft, magic and incantation. In Suraj Prakash also exist these words:-

"There are great sorcery, witchcraft, black magic and incantation, there are great powerful demons, ghosts and evil spirits."

But who have taken the training of the application of these powers, they use it to harm others but if you love the Baani of Sukhmani Sahib then this knowledge can not harm you. At Amritsar there lives a devotee. Near Sultanwind gate they have established a business of sawmill. In there house serialised Sukhmani Sahib had been recited for the last eight days, what happened with them in those days, I was astonished to hear that. Weekly recitings of Sukhmani Sahib was going on. One day those devotees went to their house. Their servant who was carrying cut pieces of woods, when with his cart reached near the gate of the house, his cart entangled there. When he moved back the cart in order to see the obstacle, then he found a wood log burried in that place. When he dug that wood log he found there was a ditch. He realised that there was some thing burried in that ditch. When he removed the earth, he saw some items were tied in a cloth, these items were red oxide of lead, tasselled tag for binding hair, some seeds of barley and other materials of exorcism which are supposed to have magical effect to charm. That servant narrated the whole incident to the

Eighth Special Characteristic

members of the house. When they saw all these things, they were astonished. Please try to understand the matter. Some one due to jealousy tried to harm them. But due to recitation of Sukhmani Sahib they were saved. Recitation of Sukhmani Sahib created such a procedure that they found the items of exorcism before it could prove its effect. I have written this incident only to tell you that any one under the influence of jealousy if tries to harm a Sikh, but if that Sikh is absorbed in Sukhmani Sahib than the attack of jealous person proves ineffective.

At Amritsar in Dhaab Wasti Ram there is one factory of soap, whose owner is S. Trilochan Singh. The writer of Anand-Chamatkar Bhai Gurmukh Singh narrated this incident. He narrates that their factory was running on profit. But suddenly and slowly it began to run on loss. (When the business of any body collapses suddenly than what happens with him, he alone knows.)

There business reduced to such a level that with in few months they have to lead a life of poverty. Whatever they were trying to push up, but there all efforts were reducing to dust. Slowly and slowly they consumed their investment. Total capital entrapped. The whole family was reduced to a miserable condition.

During those days they met a saint, when they narrated their story to him, that saint said, "Recite the Baani of Sukhmani Sahib without break for forty days. After a week preparing the Karah Prasaad recite the Ardaas.

The whole family accepted the word of the holy man and started the recitation of Sukhmani Sahib without break. After a week they took twenty-five thousand rupees on loan from a friend and buying necessary items for the

preparation of soap they immersed in a big cauldron and kindled fire under it in order to prepare soap. While they were heating it, a big hole pierced through the centre of cauldron and whole material including the oil and castic soda burnt in the fire. They had earlier suffered great loss, now they had taken 25 thousand, rupees on loan to start their business again. But they again became heavy debtor. Some members of the family began to say that since we have started the continuous reciting of the Baani of Sukhmani Sahib that instead of improving our condition, it has spoiled our business further.

When they told this incident to the saint, he said, "Don't worry, in it is hidden your welfare and good turn, as Baani of Sukhmani Sahib always improves, not spoils. It is my belief that Satguru has saved you from an alarming danger, he has protected you. Still a week has passed while reciting the continuous flow of the Baani. You should recite the Baani for forty days, the Guru would shower his grace." The Saint had his own achievements. There was a great force in his words. Whole family was busy to recite the Baani of Sukhmani Sahib. Though some were reciting with a good faith and some were reciting half-heartedly, but all recited the Baani continuously.

Head of family again made arrangements for the collection of the money and made provision to prepare soap again. They got constructed a new cauldron and they digged the furnace to make it again as the earlier furnace had been damaged due to leakage of oil.

But when they digged the furnace, they found a pitcher burried underneath. They were astonished to see the pitcher as how the pitcher had gone under the furnace. When they opened the mouth of the pitcher, they

Eighth Special Characteristic

found some items packed in small packets. When they opened those small packets, there they found that names of all family members were written on them.

They showed that pitcher to that saint in which all the things were lying. The saint showed those items to a Yogi who had some knowledge of those items. That yogi told, "These are such type of uncommon prescriptions that these can even harm the family members. At this the saint said, "As you have been reciting the Baani of Sukhmani Sahib continuously and after preparing Karah Prasaad have uttered the Ardaas, due to that you have been saved from calamity.

Baani of Sukhmani Sahib has protected your whole family. Now start your business again from the beginning, but keep in mind always keep the shelter of Sukhmani Sahib. Never abandon the routine of Sukhmani Sahib, then no one would be able to harm you. That family unified with Sukhmani Sahib for ever. Today due to Sukhmani that family have become a millionaire.

See! Where there is no Gursikhi, how the people in order to damage others, have been entangled in sorcery, witchcraft and black magic. If these things do good to one then it can ruin the others. But gursikhi is great, the Sikh of the Guru wants the goodness of all. Guru's Sikh never adopts such a path in which one gains by damaging others.

In this world, black age is at its full swing, jealousy must exist. If we study the history of Guru Sahibs, had the Gurus not become the prey of jealousy. If we study the history of Guru Angad Dev. Guru Nanak Dev has asked him to settle at Khadoor that at Kartarpur Guru Nanak's sons would feel jealous of him. If we read the history of Amar Dass, how the sons of Guru Angad Dev treated him, one

Nine Special Characteristics of Sri Sukhmani Sahib Ji

day when Guru Amar Dass was sitting in the Darbar then Baba Datu kicked him scornfully. How Guru Arjan Dev faced the jealousy of Prithi Chand. Under the influence jealousy he made many effort to kill Guru Hargobind Sahib. Dhir Mal asked Shiha Masand to fire at Guru Tegh Bahadur, then what was it? The reason of this was, jealousy with Guru Tegh Bahadur.

Malicious persons even did not spare Bhagat Namdev and Bhagat Kabir, then what we are? It is the habit of the worldly people to be jealous. But our father has given us one jewel, one philosopher's stone in the form of Sukhmani Sahib, we should take its shelter. We should try to make its hedge around our houses, we should built its fort around our houses.

This is the eighth characteristic of precious treasury of Sukhmani Sahib that the recitation of this Baani protects us from black magic, sorcery, ghosts, delusion, fallacy, suspicion and jealousy. If due to jealousy some one had done any damage then in which house there is abode of Sukhmani Sahib, there no bad thing effects.

A man from Ludhiana met me and said, "One year has passed my father never goes to the shop. He says, "I apprehend some type of danger at shop, my steps do not move towards that side." I asked him, "Have you got some treatment." He said, "We had met three-four wise men and also had gone to a Dera where the men flowing their hair attend the Chaunki (I do not want to write the name of that Dera) but we have got no relief from any side.

Then I asked, "What the wise man have said?" He said, "He gave medicine mixing with water due to which my father has vomited two or three time. Now that wise man says, "Your father has eaten some Taveez, that has come

out due to vomiting. Now he will become alright I have done your work, now pay me the money. But many days have passed but my father has not got any relief. Please tell us some way out.

I said, "We don't sell our goods cheap. First they should recite 51 texts of Sukhmani Sahib then we will tell the next step. After 14-15 days I received the phone of his father. I thought that he will ask to give more time, they would ask me when to meet. But I was astonished to hear when his father said, "I have been completely recovered and now I have been in sound health. Now I even go to my shop. Which fear I was apprehending to go to shop. Where I was not even daring to go one step towards shop due to grace of Sukhmani Sahib that fear, that terror has been dispelled. He told me, "We had recited only 15-16 texts of Sukhmani Sahib, when I felt peace coming in my mind. Then I said, "Blessed is Sri Sukhmani Sahib, blessed is Sri Guru Arjan Dev Ji."

Such is the grace in the Baani of Sukhmani Sahib. Who knows what Guru Arjan Dev has filled in this Baani. In which house there the abode of Sukhmani Sahib, the members of that house with the grace of Guru are saved from the fire of delusions, ghosts, sorcery, fallacy and devils.

The delusions and fallacy exist in our mind till the Baani does not make its abode. The Baani of Sukhmani Sahib even makes us free from delusions and fallacies. If a man wants to go some where and some one summons him then he considers that for what purpose he was going that work would not be completed. If a cat crosses the way then he considers that work would not be completed. One was going to collect dues, some one sneezed, then he

considered that he would not be able to collect the dues. These are all delusions and illusions I am writing with a faith on Baani, that if in your house there is abode of Baani, there is shelter of Sukhmani Sahib, then who ever may sneeze, though cat may cross the way, though some one may summon from behind your aim would not be effected.

It is a matter of few days back, we were travelling in our car to go somewhere. Our one companion was reciting the Baani of Sukhmani Sahib in a loud voice. Our Keertani Jatha was with us. One cat crossed our way. Among us one man was sitting, who had not yet matured in Sikhism. He believed in delusions and illusions, he said, "The cat has cut our way; there may not occur any shortcoming." In order to remove his delusion I said, "When cat crossing once, tries to again cross the way then it is said that the cat has crossed the way, this cat has not cut the way as it has crossed once." He said, "I thought that crossing once the cat crosses our way." From there where ever we went we completed our works very efficiently and without any obstruction. When we returned back in order remove the illusion of that man I said, "You were saying that if cat crosses the way then the work for which we had gone remains uncomplete, but today we have got our all works completed very efficiently and without any hindrance and neither we have suffered any loss. He said, "You yourself have said that if cat crosses once then it does not cut the way, but if it crosses again then it cuts the way". I said, "O simple man! I spoke contrary in order to remove your delusion."

In reality who believe delusions, they believe that when the cat passes once in front of a man then it cuts the

way but if the cat crosses again or returns back then they say that now the way is clear. In real words the cat had cut the way, but as in our car recitation of Sukhmani Sahib was continuing and wherever is Baani of Sukhmani Sahib, there is no place for illusions or delusions.

A few years earlier I used to collect the dues myself. When we were going to Tarn Taran then another trader also accompanied me. He was dealing in sweet tablets and toffees. We both were going riding our own scooters to collect the dues. That traders five-seven companions met me and they said, "We do not understand one thing that our trades are alike. Our so many dues have been entangled with the shopkeepers of Tarn Taran. We could not collect our dues properly, if we get some portion of it, that is very rarely, but we do not know what is the rotation that this Singh gets the dues every time and even gets further orders of supply."

I knew very well what was the trick and what was crux of the problem. As he used to come out of his house he recited the Baani of Sukhmani Sahib in his mouth. As he was going on reciting the Baani, so he was getting maximum collection of the dues. He was also getting maximum orders, while the other traders were going towards Tarn Taran talking and discussing worldly affairs- so and so trader has done this, so and so trader has done that. That trader who was going reciting the Sukhmani Sahib was making his breaths successful while others talking nonsense were wasting their breath.

It is my belief that a man who starts reciting the Baani of Sukhmani Sahib even on coming out of his house, the Guru must be sitting on the hearts of those people, from whom he was going to collect the dues.

The Guru himself makes the procedure. I assert it right while writing these lines, who ever reciting the Baani of Sukhmani Sahib during his journey goes to collect the dues, to such a man if even ten men summon from behind and how many times one may sneeze or a cat cuts his way, he would not be get harmed by any way. When a man unifies himself with Baani of Sukhmani Sahib then all illusions and delusions perish. Gurbaani also bears witness to it:-

SAGAN APSAGAN TIS KAU LAGEH JIS CHEET NA AAVAI. (Page 401)

Good omens and bad omens befall him

Who does not remember the Lord.

Who ever unifies himself with the hymns of Sukhmani Sahib, he becomes free of illusions and delusions. Otherwise these illusions and delusions put a man in straitened circumstances. Those who have been entangled in these illusions they do not comprehend the reality even making them understand many times. Only the grace of God can save them. They have adopted there own delusions; not to wash the clothes on Thursday, not to wash the head on Saturday, not to cut the nails on Tuesday, and many more such delusions in which this world has been entangled. Even on getting a slightest loss or injury, they connect it with days, that they had washed their head on Saturday, that they had washed the clothes on Thursday and so on. But it is the grace of the Baani of Sukhmani Sahib that it gives freedom from all illusions and delusions.

Now a days the false notion of direction is in its full swing. If one says that in your house the direction of your kitchen is not proper, direction of your bedroom is not

Eighth Special Characteristic

good or the direction of the room of Guru Granth Sahib is not proper and due to wrong direction there is sickness in your house; there is an economic recession and slump in your business. Those people who are quite ignorant, and who does not know about precious treasure of Sukhmani Sahib, they got entangled by these illusions and delusions change the direction of their houses or of their offices.

One Gursikh, who had constructed a very beautiful room for Sri Guru Granth Sahib but some one inspired in him a false notion that economic recession and slump in their business was due to the direction of Guru Granth Sahib, which was not placed properly in open position.

Now see and note the subtle point. Where there is not belief and faith on the competency of the Guru, there is no belief on grace of the Baani but hearing the talks of others he wavers. That is why during Ardaas we beg for gift of Divine knowledge, gift of faith, gift of belief, the greatest gift of Name. Because it is very essential where there is a faith, the belief there Guru showers his grace.

That Gursikh on the advice of those people changed the direction of the manifested position of Sri Guru Granth Sahib. With the change of direction the room lost its beauty. Even it lost its past grandeur and glory.

I requested to them, What ever may be the direction of the manifested Sri Guru Granth Sahib, it does not effect the business. These are all notions of mind. I said, "If you are not satisfied, then note the position of Guru Granth Sahib in Darbar Sahib which is our greatest holy centre; when you enter inside you find the direction on the other side. See Sri Guru Granth Sahib's manifested position at Beerh Baba Buddha Sahib that is also quite in a different direction, see the direction of manifested Sri Guru Granth

Sahib at Akaal Takhat Sahib, that is also quite a different direction. Our Darbar Sahib is a very good example for us. I am writing this with a good faith on Satguru, what ever may be the direction, if we have the wealth of Sukhmani Sahib then these things become meaningless for us. This world has been entangled in illusions and delusions but one who has the wealth of Sukhmani Sahib, he should live becoming a meek, "I have such a precious wealth due to which no good omen or bad omen can effect me these illusions and delusions are not meant for me."

Eighth special characteristic of Sukhmani Sahib is in which house there is abode of Sukhmani Sahib, there black magic, incantation, exorcism, sorcery, jealousy can not harm those devotees who have unified themselves with Sukhmani Sahib. One who builds the fort of this holy Baani in his house, he gets freedom from illusions-delusions, ghosts, evil spirits. Satguru has showered his very holy fort in our lap, we should take its shelter.

8. If in a house one text of Sri Sukhmani Sahib is recited daily, in that house illusions, delusions, ghosts and evil spirits can not live. Reading this speciality if some build the hedge of Sukhmani Sahib around their house then we would consider that our this effort has proved successful.

NINTH SPECIAL CHARACTERISTIC

*The Baani of Sukhmani Sahib even
hushes up our concealments.*

The Black age is at its full swing, we have many weakness in us, if any one has not such infirmities in him, then seeing his grandeur, seeing his fame, seeing his glory, many people under the influence of jealousy, try to find his weakness due to which he may be disgraced and he may be humiliated. This in an era of black age. The common people have not such bearing power, that they may bear the progress of others.

In past days I happened to go to England to recite Keertan. Satguru took our service there. There we stayed in the house of Robin Singh. He is one of the richest Sikhs of the world, but he was very humble. He was serving with his own hands. The officers who affix visa were his friends. He had a great friendship with highest officers.

Bhai Robin Singh one day said, "My officer tells me that we have not to scrutinise the Punjabis with great alertness, because their near dears, their friends, their own brothers or relatives tell us about their weaknesses on phone or through a letter, that so and so, who have come to meet you to affix his visa has so and so weaknesses and this man is totally wrong. Which means they have no bearing power due to which they uncover the veils of

others. Even our small body hair can not return back the debt of Sri Guru Arjan Dev Ji. He has endowed the Baani of Sukhmani Sahib with such graces that it even hushes up all our concealments.

How many and what ever may be the number of such slanderers, blasphemers, back-biters, but they can not harm the lovers of Sukhmani Sahib. Who ever becomes Guru's devotee, a recital of the Baani of Sukhmani Sahib in routine, may be spiritually pure, never begs the harm of others, never harms others, may be adopter of Guru's path, then his slanderers can not harm him. If any body wants to deceive him, he can not do, omnipresent Guru protects him, keeps his fair name. He keeps the honour of his beloveds he protects those who love his Baani.

In the city of Gazni there lived one Sikh named as Bhai Kataaroo. He was running a shop of grocery. He was always keeping Sri Guru Arjan Dev Ji in his heart and was also a recital of Sukhmani Sahib with routine. After reciting the Baani of Sukhmani Sahib, he used to open his shop. He was a shopkeeper with a very benevolent nature. He was keeping a pure and good wares for sale and was always weighing perfectly correct and was charging the correct price.

Remember the shopkeeper is of such a nature, there the Guru is also showering his grace and blesses him prosperity. With a kind and compassionate nature, he was doing welfare of all. If any poor man or needy person was saying that he had no money to pay and was asking the article to give him loan then he never said 'no' to any body. To them also he was selling the articles at the correct rate. Due to such a benevolent nature and coloured in the Name of God on all sides slogan of triumph

Ninth Special Characteristic

of Bhai Kataaroo prevailed everywhere that blessed be Sikh of the Guru Bhai Kataaroo.

(I think some times that ideal Sikh of the Guru must posses such qualities, he must be owner of elevated, pure, unpolluted qualities, who ever meets him he must say if the Guru's Sikh possesses such qualities, how blessed would be the Guru.)

Now remember one thing who ever becomes blessed who ever gets praise and reputation, he also gets the jealousy of some other persons. Bhai Kataaroo's praise also became unbearable for some persons. They began to feel jealousy with him. They were saying, "He has acquired such a respect in our region, but nobody cares about us." Under the influence of jealousy they were always making schemes to disgrace Bhai Kataaroo.

They made a very mean scheme. They were saying, "Bhai Kataaroo is a very simple Sikh, entering in his shop, we will exchange his weights and after that we will report the authorities and when officers of that department will check the weights, finding them light they would punish him. See how deep they made the scheme. They were saying, "When the authorities will find weights short, he will get bad reputation in the whole region, all will say, "He was showing himself very benevolent, due to that he was weighing less as he had kept short weights."

According to their scheme one day five-seven men jointly entered the shop of Bhai Kataaroo and in the pretext to strike the bargain entered the shop and during the conversation with Bhai Kataaroo, exchanged the weights. Cunningly they picked up the weights of Bhai Kataaroo and placed their own light weights there. After a while the officers of that department came and they said,

"We have received a complaint against you that you weigh less. We want to check your weights." When Bhai Kataaroo saw his weights carefully, he was astonished that those weights lying near him were not his. He understood that someone has changed his weight cunningly. It has all been done to defame me. Remember whose father, whose Master covers the concealments, who can defame him? He was beloved of the Guru, he was such a Sikh, who has the power to cleave with the feet of the Guru. He knew;

JEEA KEE BIRTHA HOE SU GUR PEH ARDAAS KAR.

(Page 519)

Regarding your mind's woe,

Make supplication before the Guru.

He had a faith on Guru's feet. He knew very well that only Guru can save him from that difficult hour. He can only hush up his concealments. He can save him from defamation. At that time he closed his eyes and engrossing himself with the feet of the Guru he prayed, "Satguru! Shower your grace on me, now hold my hand, save my honour. The prayer of the Sikh reaches there wherever Guru may be sitting. At Amritsar a Sikh placing a coin before Guru Arjan Dev bowed with great obeisance. Satguru was placing that coin sometimes on his right hand and sometimes on his left hand. All the Sikhs were astonished to see it. They said, "O Satguru! People present you in hundreds and thousands, but you never touch that money; you get all placed in the treasury. But what is this miracle."

At this Satguru said, "Sitting at Gazni, my Sikh Kataaroo has been praying, the jealous people have changed his weights and they have reported to the department. The officers of that department has been

placing those weights sometimes in the left pan and sometimes in the right pan. That is why I am placing this coin sometimes on my left hand sometimes on my right hand so that my beloved Sikhs weights may not show difference. The jealous persons want to defame him by changing his weights. Bhai Kataaroo is very truthful, honest and sincere. We want to cover his veil.

This is the world, some people want uncover the concealments of others for enjoyment. But who have the wealth of Sukhmani Sahib in their pan, Guru covers his concealments.

In the time of Guru Arjan Dev Ji there was a Bhai Triloka. He came in the feet of the Guru and requested, "Satguru Ji! Give me advice so that my life may become successful. Satguru asked, "What are you doing?" Bhai Triloka said, "I am a soldier of the royal guard." Guru Ji gave him six words.

(Here I request, don't abandon these words after reading, contemplating on them and taking some guidelines from these, spend your future life. Because there is no other great way to lead one's life. When Guru Nanak Dev Ji came into this world in the form of ten Gurus whatever the way he has shown to his Sikhs that studying the books or hearing from the congregation we have to glance in our inner life, we have to weigh ourself that what paths Guru Sahib has blessed to his Sikhs, those paths are with us or not. If we possess those paths then it is grace of the Guru, if we have not adopted those paths then with grace of the Guru, realising those paths, we should try to walk on those paths. We should try to bring those paths in our life so that we may make our life successful. As it has been written in Baani:-

Nine Special Characteristics of Sri Sukhmani Sahib Ji

PAR PAR GADEE LADEE-EH PAR PAR BHAREE-EH SAATH. (Page 467)

Man may read and study cart loads of books

He may read and study the entire multitudes of books.

Which means that only reading and studying; the problems are not solved. I discussed this matter with you that we may not abandon the holy words after reading them, that these words Satguru gave to Triloka only, what we should take from these words. But O the beloveds of the Guru! Guru Sahib whatever the words gave to his Sikhs, that are also very precious for us, they are in equal proportion priceless and important. The aim of writing these words can only be successful if we reading these words collect jewels and gems for our life.

Guru Arjan gave first word to Triloka

Feel contented whatever is given by God.

Second word was:-

Abandon your wrath.

Wrath always decays our body.

Gurbaani also confirms this:-

KAAM KARODH KAAIAA KAU GAALAI.

JIO KANCHAN SOHAAGA DHAALAI.

(PAGE 932)

Lust and wrath decay the body

As borax melts the gold.

Third word was:-

Take pity on animated beings.

Fourth word was:-

Read and recite the Baani of Sukhmani Sahib.

Fifth word was:-

Obey God's writ or will.

Sixth word was:-

Abandon the ego from the body.

Bhai Triloka put those six words in his lap and wrote on the diary of his heart. Bhai Triloka was serving as a guard in royal defence force. He always accompanied his king. It has been written in history, once Triloka was going with his king to hunt. King drew his sword to hunt. Bhai Triloka also drew his sword and killed a she-dear. In the belly of she-dear there were two children who died fluttering with pain. At this his mind cried, "Today you have disgraced the fourth word of the Guru. Guru Sahib had said, "Take pity on animated beings." He was thinking what to do then, I am a member of the royal guard, I have to go with the king for hunting. What should I do so that Guru's words may not be disgraced, so that I may keep the word of the Guru. After contemplating what stratagem he adopted? He exchanged the sword of iron with sword of wood, that with sword of wood he would not be able to kill the animals. After two or three weeks one of his companions made a complaint to the king that Bhai Triloka instead of sword of iron, keeps a sword of wood.

King thought if I would check the sword of Triloka alone, then he would become aware and also it is possible that some one may have made a false complaint and if so happened then Triloka would consider it very bad. Thinking about this he issued an order that today I have to check the swords of all the members of the guard. Now note that how the Guru hushes up the concealments of his

such beloveds, who keep up the word of the Guru and who recite the Baani of Sukhmani Sahib daily. There were thirty-fourty members of royal defence guard. All presented there swords for checking. At that time Bhai Triloka prayed in the feet of the Guru and in his inner soul he was reciting the Baani of Sukhmani Sahib.

APNE JAN KA PARDA DHAAKAI.

(PAGE 285)

Of his own servant, the Lord covers the faults.

He was praying the Satguru, "O Satguru! Shower your grace, in order to keep your word. I have worn the sword of wood, now please keep my honour, cover my concealments."

All were standing in line, they were getting their swords to be checked one by one. When it came the turn of Triloka, he concentrating his meditation on the feet of the Guru, when unscabbard his sword then officer saw the sword of the Triloka glowing like the sword of iron. Seeing this Bhai Triloka was astonished that his sword was of wood, how it had deceived the eyes of the officer.

O my beloved friends! Don't consider these happening as past stories, even today, who has got the gift of Sukhmani Sahib it hushes up our concealments and such situations arise.

***Eyes are covered with dust
Mouth is plugged with cork
Sees without twinkling eyes
But is unable to speak.***

God saves his beloveds from many sides he covers their concealments and does not let them feel shameful. We get many examples of the times of the Guru Sahib. Suraj

Prakash Granth narrates of story of Sheeha and Gajan.

**Sheeha Gajan two brothers
Came in the shelter of Satgur.**

These were two brothers met Guru Nanak Dev Ji. Guru Nanak had ordered them to attend the congregation both times. (Here I want to make one thing clear don't take meaning of Satsang as a big congregation. A big gathering is also a Satsang, but when you meet two-four and discuss about the Gurus and the God, recite the stories of the Guru then it also becomes a Sat-Sang. You can alone create the atmosphere of Satsang if you hear tape of Satsang. By reciting the Baani you can also enjoy the Satsang. You can enjoy the Satsang by reading any religious book.)

Some one asked Baba Nand Singh, "What is use of attending the Satsang twice daily?" Baba Ji replied, "Pot of body does not become so filthy that one may have to wait for new birth, filth is washed away simultaneously by attending the Satsang twice. You may have seen that a cloth with less filth, gets washed very easily, however a cloth with more filth would get more time to get to be washed. Beside this there are such clothes by which are washed the tool of machines and cars. There filth becomes so soiled that it can't be washed even washing for thousand times. It will torn, but it would not be washed. Baba Ji used to say if a man getting up at the ambrosial hour engrosses himself with Gurbaani, his sins done during the night are washed away and when he engrosses at night then his sins committed during the day are washed away. In this way the sins never accumulate. By attending Satsang twice daily pot of body remains clean.)

These two brothers preserved the words of the Guru in their minds. They were engrossing themselves with Baani both times, they were even attending the congregation in the evening and morning. Marriage ceremony of Shihans daughter arrived very near. He was not a very richman. He was just making both ends meet. He thought in his mind that before marriage ceremony he should ask the Sikh Sangat to assemble in his house. A religious congregation gathered in his house. He utilized most of the provisions brought for the marriage party in the service of the religious congregation. According to competency some what more was brought for the marriage party.

In old days the marriage parties used to stay for two-three days in the house of girl's family, but they received information all of a sudden that marriage party will stay in their house for a week. They had made arrangements only for two days. They became worried how they would serve the marriage party for seven days. But Sheeha was confident in his mind he was thinking that they had caught the feet of a competent Guru, he would himself solve their problems, he will keep his fair name. He said, "No one would see the remaining articles after removing the cover. Prepare the sweets and putting those in utensils, distribute to the marriage party. And himself by putting a towel around his neck prayed, "O Satguru! It is the work of my daughter, keep our honour and cover our concealments.

It has been written in history, the marriage party stayed there for seven days and seven nights. All took the delicious food but there occurred no scarcity of any edible stuff. This was all a play of the Guru. Every devotee of the sangat was bringing one thing or the other. Guru Ji created

Ninth Special Characteristic

prosperity through congregation as it is nature of the Guru to cover the concealments of his devotees.

Once Baba Farid was going on foot. On the way came a grave yard. There one grave was empty. From that grave he heard a sound, "O Farid where are you going? Why have you been entangled in worldly affairs? One day you have to come in my lap, abandon these entanglements and come in my lap."

(Reading this in the minds of someone may arise doubt, how can the earth speak, but you must know, who are the saints of God, they always remain engrossed in the name of God, their conscious becomes exalted and they can talk even with clay, with water and with air. They hear the sound of God even from leaves, even from smallest particles.

Gurbaani is a witness to this fact:-

FAREEDA GOR NIMAANEE SAD KARE NIGHRIAA GHAR AAO.

SARPAR MAITHAI AAVNA MARNOH NA DARIAAOH.

(Page 1382)

O homeless Farid! The poor grave calls out

"Now come to your real Home."

You will surely come to me

So you should not fear of your death.

Hearing this sound from the grave once the feet of Baba Farid stopped, his mind trembled, he thought one day I would come in the lap of grave and earth. Farid Ji stopped their for two three minutes and after profound meditation again marched forward. Again a sound emitted from the earth, "Have you not liked my lap?" Now Farid said, "O Earth! Please answer me, what are your special features? So that I may come to you." At this earth said, "I possess three such qualities hearing which you will feel

astonished.”

Baba Farid stopped there to hear the special qualities of the earth. The earth said, “My first precious quality is when no one looks after the human beings, due to high headedness they oppress them, at that time I look after them. Second quality in me is that I cover the concealments of the human beings below and above. Third quality in me is that after some time I make the human beings of my own shape, in other words I convert the human beings into earth.

O My beloved! Don't take this example upon you, these three qualities are also in your Guru, in your father, in your Master, Guru Nanak Dev whose feet you have caught.

First quality:—

Though a man may have been oppressed million times, though he may have been cursed million times by his relatives, but if he goes to the door of the Guru, goes to the house of the Guru, no one says, “Why have you come here?”

Second quality:—

If you have been unified with the house of Guru Nanak, in your house you enjoy the ambrosial hour, you worship the Name of God, you have got the boon of Sukhmani Sahib, if suddenly you are entangled in any distress, you face some difficult hour, any hardship grips you, then Guru Nanak covers your concealments. He holds your hand and dispels the difficult times and saves you from the difficult hour.

Third quality:—

Whoever recite the Baani and are engrossed in it, Guru

Ninth Special Characteristic

Nanak makes them his own countenance. Who attends the congregation, who engross themselves with Baani from the core of their heart, they adopt the qualities of Guru Nanak.

O earth! My Masters looks after and covers our concealments and you will make me your own form, the earth. My Master makes my shape according to his own shape of ownership. Therefore O beloveds! Our lap must be the lap of Guru Nanak.

At Amritsar there is one colony named as Chanan Singh colony. Resident of that colony one lady's husband was working as a driver in Punjab Roadways. A man died due to be crushed by that bus. Now that driver was entangled in great hardship. He was suspended from the service and was only getting half pay. Now suddenly he faced such hardships and even was suspended from the service. He was getting a very small pay, due to which it became very difficult for him to make both ends meet. He was also facing the trial. He was afraid of punishment and penalty. A year passed arguing the case; everytime he was getting fresh dates without getting any settlement. By God's grace he met a beloved of the Guru. That saintly person asked him, "Has this accident occurred all of a sudden or you have done it consciously?" The driver said, "It has occurred all of a sudden." That beloved of the Guru inspired him that house of the Guru is very great, take the shelter of that house. This is also the play of the fate that this has become an hour of destiny. You should take the shelter of holy Baani Sri Sukhmani Sahib, the God will cover your concealments, he will keep your honour. He showed him the way and said, "Daily go to the Gurdwara of Baba Deep Singh Shaheed and there recite the Baani of

Nine Special Characteristics of Sri Sukhmani Sahib Ji

Sukhmani Sahib with great devotion and after that do the service of a scavenger for an hour. After a week get prepared Karah Prasaad and after that pray to God saying, "O God! Shower your grace, I have been convicted in a case of murder, please save me, please protect my honour."

But that driver was not a devoted Sikh, but his wife had a great regard and devotion for the house of the Guru. Driver did not agree but his wife took the shelter of Sukhmani Sahib. She made it her routine to recite one text of Sukhmani Sahib in the Gurdwara of Baba Deep Singh and after that she performed the service of a scavenger. The driver lacked the religious belief. He always used to say his wife, "You may recite the Baani, you may pray at the door of Baba Deep Singh, but no power can save me from this case of murder, I must get the punishment. But his wife had a great religious faith, she kept watch over her vow, she continuously performed her routine.

The day when they had to attend the court, she requested his husband to recite one text of Sukhmani Sahib and to pay obeisance in the Darbar of Baba Deep Singh. His husband agreed and they attended the Darbar of Baba Deep Singh Shaheed. They recited one text of Sukhmani Sahib and after offering the Karaah Prasaad they prayed to Guru, "O Satguru! Please adopt some procedure." I have been contemplating on the greatness of Sukhmani Sahib, when any one takes the shelter of this Baani, howsoever it finds out a way and keeps the honour. When they taking the shelter of Sukhmani Sahib reached the courts then their pleader raised a point in the presence of judge and said, "Judge Sahib! I want to bring in your notice that man who died coming beneath this bus,

has been crushed by the behind tyre." (One thing we must keep in our mind if a man dies coming beneath the front tyre, then it becomes the fault of the driver, but if any one comes beneath the rear tyre then it becomes the fault of man himself) When pleader pleaded this point before the judge then judge asked for two or three witnesses, checking the details pronounced the verdict that as man has been crushed by the rear tyres, there is no fault of the driver and he has been released.

Now you yourself can estimate, the case which has been running since a year, has been finding no way out and even the members of the family were sure that the punishment was certain, but how the Baani of Sukhmani Sahib provided them a shelter and covered the concealments of the family. That pleader was fighting the case since a year but never this point struck in his mind earlier, but when the Guru showers his grace how it motivates the new procedure in one's brain.

I have mentioned the past incident of a family in order to tell you that time never remains alike. Some times a man faces hardships and sometimes he enjoys the comforts. Sometimes a very comfortable time goes on, when suddenly a critical time arrives, but remember one thing in which houses there is guard of Sukhmani Sahib then it covers the concealments he himself provides shelter to us and keeps our honour.

According to our deeds sometimes such a critical time arrives, such a difficult situation develops but whose God keeps honour he can never be defeated because it is nature of the God that he always keeps honour of his beloveds and his devotees.

If according to fate of Dropadi she faced the critical

Nine Special Characteristics of Sri Sukhmani Sahib Ji

time then God kept her honour. Kairos wanted to make her naked, but God kept her honour, that the Kairos were casting off her clothes and God was providing her thousand meters of clothes.

I sometimes think what are we? Mere dolls only his thread works. We must be afraid of him. If He does not help us, what shape we would assume. If He wants then one can get an elevated dignity and an elevated man can fall on the ground. If He pleases then He even eliminates the critical hours of our life. So always pray to Guru, "O Satguru, shower your grace, if any thing is written bad in our life then cover our concealments, save our honour.

Guru Arjan Dev sent Bhai Madho Dass to Kashmir for reformation and preaching. He was always presenting his sermons and reciting the Keertan keeping deep devotion of the feet of the Guru. Numberless devotees were gathering to hear the recitation of Keertan. Sometimes the audience remained sitting upto 2 A.M. absorbed in the melody of Keertan.

Once a thief stole some articles from a house. At this Raja of Kashmir made a law that whoever would be found roaming in the bazar after 12 O'clock, would be hanged. When the devotees heard about this law then they requested Bhai Madho Dass to conclude the ceremony at 11 P.M. Madho Dass changed the time according to the wish of the people. One day he was absorbed in such a way in the feet of the Guru that he forgot the realisation of time.

Devotees slowly-slowly began to get up and left towards their houses but one young man remained there, who had made up his routine to leave that place after the conclusion of the ceremony. When the function concluded then there was 12.30 A.M. When that young man was going

towards his house, police caught him in the way and presented him before Raja and said, "This young was wandering in the bazar after 12.P.M.

Raja ordered, "This young man should be hanged." Now when they tried to hang him on the gallows then he was asked, "Have you any friend? Do you want to meet any body?" That young man said, "I want to meet Bhai Madho Dass Ji, whose Satsang I attend daily, please send for him." Bhai Madho Dass was sent for, he was informed that this youngman has disobeyed the law. He is going to be hanged. Bhai Madho Dass said, "He is not a thief, he was attending our, Satsang. He hasn't done anything wrong, please release him." They said, "We can not release him, as this is a law he must be hanged." At this Madho Dass said, "Alright, you do your own work, and I would do my own work. Madho Dass folded his legs and sat engrossing himself with the feet of Guru Arjan Dev. He requested the Guru, "O my true Lord! This youngman attends the Satsang daily, he has been going to be hanged. Please shower your grace and help him otherwise we would be dishonoured.

In those days generally gallows were made of wood. In the bottom the wood used to be thick and bulky, but was sharp at its top, by setting it on its base, the sharp edge was poked into the belly of the culprit. Madho Dass was praying the Guru absorbed in his feet and dry wood turned into be a green plant. Now wood can be thrust into the belly, but green plant can not be poked. Seeing all this Raja and his soldiers were surprised. They understood that the young boy was a great Saint. They fell at the feet of Madho Dass and begged pardon.

Now understand the subtle point. If according to fate, one faces a critical hour then praying in the feet of Guru

Nine Special Characteristics of Sri Sukhmani Sahib Ji

one saves his honour, the gallows turned green. Guru Nanak helped them when Madho Dass met Guru Arjan Dev to thank him for his timely help. Then Guru Arjan Dev pronounced this hymn:-

MERE MAADHAU JEE SATSANGAT MILE SU TARIAA.

GUR PARSAAD PARAM PAD PAIAA SOOKE KAASAT HARIAA. (Page 495)

O my respectable Lord God, he who

Mixes with the society of Saints, is saved

By Guru's grace, he obtains the supreme status

And the dry wood blossoms forth. (Pause)

If we will remain the companions of the Guru then in our houses there will be Ambrosial hours, there will be dwelling of Gurbaani, there will be guard of Sukhmani Sahib, if due to our misdeeds a line of dishonour appears then the Guru would cover, our concealments. There are some lines, one line is of sovereignty, greatness and honour but sometimes from the other end, another line cuts that line which means jealous person will come to deface you, there would be your slanderers, your backbiters. Which means along with the lines of sovereignty and greatness there are also lines of disrepute and infamy. These are all lines of our deeds. These lines are on our hands, on our foreheads but if one with great devotion cleans the shoes of the congregation, cleans the defiled utensils, then Guru has to erase these bad lines. When one recites Baani with great devotion then Guru changes his bad fate. Those who love Gurbaani, those who love the Guru, if their any line of disrepute appears, then the Guru saves their honour. Slanderers, jealous persons and disreputers can not harm him, Guru covers their concealments.

During the period of Guru Hargobind Sahib a lady was living in a village near Amritsar, whose name was Santi, was got married in village Butala. The Parents of Santi were Sikhs of the Guru. But due to fate where Santi was got married, they were worshippers of Sakhi-Sarwar. Santi used to recite the Baani of the Guru, she had a great love for Guru's house. Her mother-in-law did not bear it. She ousted her of her house and built a muddy small room for her. Santi was pleased to have separate room built for her. As in that room she was free to recite the Baani without any hindrance. She also inspired her husband and narrating him stories of the Guru's unified him with the house of the Guru. After sometime a son born in the house of Santi, whom they named as Palla. But according to the wish of the God, Santi's husband died after sometime. But Santi did not lose her faith and belief and she made her son to adopt the path of Gurmat. She was always narrating him the stories of Sikh Gurus due to which Palla became the lover of Guru's house. In his mind a longing for the glimpse of the Guru germinated. Palla was always asking his mother whether he would be able to have a glimpse of the Guru.

Santi was a woman of great faith, was a woman of great love, she said to his son, "Satguru has an intuitive power, where ever any body remembers him, he himself meets him.

Now Palla always longed for the glimpse of the Guru. He had a true love for Guru Hargobind Sahib. Guru Hargobind Sahib realised the ode of love of Palla. The Guru with some Sikhs reached Butala the village of Palla.

All the residents of that village worshipped Sakhi Sarwar. They did not show any respect to Guru Hargobind

Sahib. The Guru realised in meditation the house of Palla and reaching before the house of Palla stopped his horse, where Palla was sitting remembering the Guru. Guru Ji showing him his vision blessed him with beatitude. By the grace of God, Palla had already tied a stone of sugar in his lap to offer the Guru. When he saw the Guru standing before him, he tried to untie the stone of sugar from his lap. But the knot was so complicated that it became very difficult for him to open the knot. Seeing this Guru Hargobind Sahib said, "O Palla! Let me open your knots". The Guru not only opened the knot of his lap but he also opened knots of his many births and deaths.

Palla placed the stone of sugar in front of the Guru and placing his forehead before the Guru beseeched with deep humility. Satguru said, "We are very hungry, our all other Sikhs are also hungry, taking us to your home serve us the meals." At this Palla became very happy and he said to his mother, "Mother! Guru has to take meals, please prepare food for him."

All the residents of the village were keeping jealousy with them. They all stood at the roofs of their houses and began to laugh. They perceived that in his house they had not ration even for one man, how would they be able to feed more than one hundred Sikhs. They all made up their minds that no body would provide them ration at credit. They planned to see their miserable show. They would not be able to provide meals to their Guru and in this way they would get bad reputation. We would also make a fun of them. But they knew nothing that Lord of two worlds was sitting in their house. He was competent to cover their concealments. In his presence who can dishonour them.

The intuitive Satguru said to Palla, "Go and invite all

Ninth Special Characteristic

the men of your village to have a meal in your house. Then Guru gave two handkerchiefs to Palla and said, "Give these handkerchiefs to your mother and ask her to place these two handkerchiefs on kneaded flour and pulse. She must not remove the handkerchief until the food is served to all.

In the house of Santi, the flour and pulse was in a very small quantity. But she kneaded the flour and cooked the pulse and placed both handkerchiefs on kneaded flour and cooked pulse.

Santi was preparing the loaves and Palla was distributing them to the gatherings. All the men of the village and all the Sikh took the meals to their satisfaction. Guru Sahib showered his grace in such a way that nothing fell short. He helped his Sikhs in such a way that they did not run away from the battle field.

O Beloveds! Our Guru has not gone any where. He is still with us. He still helps his beloveds and covers their concealments.

In Amritsar district there is a village known as Majitha. There is a holy place of Bhai Salho. There Baba Gurdial Singh has been serving the congregation. They arrange a free kitchen on every Amavas (Last day of lunar fortnight). That holy man narrated me one incident. He said, "Once there was Somavati Amavas. On that day congregation gathered in a large number. On each occasion of Amavas two or two and a half bags of flour used to be consumed. That quantity of flour was lying with us. But the servant told us that very small quantity of wheat had remained, while a great number of congregation remains to take the meals." The holy man was absorbed in thinking as he had never begged the flour from any one else. He was thinking

Nine Special Characteristics of Sri Sukhmani Sahib Ji

in his mind within ten to fifteen minutes nobody would be able to take the meals as the flour had just come to an end.

This would be a matter of great disgrace that on the holy place of Baba Salho the free kitchen had come to an end. He narrated again, "I prayed in the feet of Guru Granth Sahib, O Satguru! Shower your grace, please keep our honour." After that he left that place calmly. He was afraid that he would be able to exchange the taunts and gibes. He said, "I left that place at 12.30 and took the Gutka of Sukhmani Sahib. After reciting five texts I prayed to Bhai Salho Ji, "Baba Ji! It is your place, please save our honour."

At 6 O'clock I returned to the Dera. I was thinking in my mind that the servant would say that congregation had gone unsatisfied. I would face a great disgrace today. But when I met the servant he said, "Where had you gone, after your departure a man came and he offered eleven bags of flour, from which two bags had been used and remaining nine are still in tact. That holy man said, "Hearing these words of the servant, tears flowed from my eyes. O Satguru! How the Baani of Sukhmani Sahib covers our concealments." Guru Nanak always protects the lovers of Gurbaani and worshippers of God. Keeps their honour and protects them from the worst times, he himself keeps his vow. Who ever have been dyed in his colour, their duties he himself looks after. This ninth special characteristic of Sukhmani Sahib is that this Baani even covers our concealments. Strolling about in life many obstacles come in our way. Sometimes suddenly a disaster over powers the man. Sometimes the debt become limitless and man fears that concealments may not

become naked. Sometimes a child does such an act, which becomes the cause of the nakedness of the concealments. Sometimes jealous men try to uncover your concealments. Sometimes you yourself do such a blunder mistake, which becomes the cause of disgrace in your future life. Don't be worried, please manifest the volumes of Sukhmani Sahib in your house. Whenever you feel that hour of difficulties have reached. Recite five texts of Sukhmani Sahib in one sitting. Let it be continued for some days. Let your Guru be satisfied. The real thing you want is satisfaction of the Guru. Then you will see concealments. Take the shelter of the Guru with your true mind, he will get pass your hard times. He will keep away from you the miserable time.

A beloved of Guru narrated me his autobiography. He said, "Once from the stage I presented a wrong notion, I narrated a wrong sermon. At that time I did not notice, but when I got down from the stage then one man said, "I will complain against you to the Singhs of the area, what the thought you have presented to the public that is quite wrong." When I reached home, then I meditated on my thought and I realised that I had presented a wrong opinion and judgement on the stage. I contemplated over it again, what should I do now?

At that time going in the room of Guru Granth Sahib I opened my lap. I gave myself a punishment that beside Nitnem I will recite Sukhmani Sahib for thirteen days I also requested the Guru, "Please shower your grace on me, what I have uttered wrong, please cover my this fault. He told me that his wrong utterance was so covered that it never appeared in the open. If we satisfy our Guru then he covers our faults and drawbacks.

The Baani of Sukhmani Sahib is priceless treasure.

Always take the shelter of this holy Baani. It also covers our concealments.

9. *Strolling about in life if we face any disaster, difficulty, debt, sensual desires etc.) Then reciting the Baani of Sukhmani Sahib, the Guru covers even our concealments. It is our effort that at least reciting one text of Sukhmani Sahib daily you can even make your congregation fruitful.*

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Nine Special Characteristics of Sri Sukhmani Sahib Ji

17. Mata Kaulan Ji Bhalaeee Kendar (the Widows), Merut.
18. Mata Kaulan Ji Bhalaeee Kendar (the Widows), Ahemdabad.
19. Mata Kaulan Ji Bhalaeee Kendar (the Widows), Nasik.
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21. Sri Guru Ram Dass Ji Bhalaeee Kendar, Patiala.
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24. Mata Nanaki Ji Bhalaeee Kendar (the Widows), Saida Gate, Jalandhar.
25. Mata Sahib Kaur Ji Bhalaeee Kendar (the Widows), Chandigarh.
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Note:- Contact for the booking of the Magazine — Mata Kaulan Ji Bhalaeee Kendar Trust, Tarn Taran Road, Sri Amritsar. Phone no: 0183-3292255, Fax: 0183-2483920, 3094659. Mobile: 9872192950		
Publisher Humble Servant: Bhai Guriqbal Singh		